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THE EDITOR'S PAGE

Who's Who. — Our leading article this time, "The Soviet Peace Myth," is a reprint of a pamphlet published by the National Committee for a Free Europe. Its author is Leon Dennen, foreign correspondent for the Newspaper Enterprise Association. Dr. G. Nordberg, author of "The Two Types of Peace," teaches at Hartwick College, Oneonta, N. Y. The next article, "An Inquiry into our Doctrine of the Lord's Supper," is one that will probably arouse considerable discussion and debate. Its author is Olof H. Nelson, a retired pastor of the Augustana Lutheran Church. We also have the conclusion of the article on 'Luther's Theologia Crucis" by Dr. Hermann Sasse of Immanuel Theological Seminary, North Adelaide, South Australia.

Federal Aid? — I raised a question in an editorial in the August issue. The following is an answer by Mr. Arthur W. Weber, president of the Lutheran Welfare Council of Ohio:

"These statements made by me are my own personal opinions and not those of any organization I may be associated with, and further it is a feeble attempt on my part to answer your inquiry entitled 'Federal Aid?' appearing on the Editor's page of the August issue of the Lutheran Outlook.

"To maintain a growing Church one must retain real objectives. A Christian Church must search for and carry out those objectives that will enable it to do the will of God and strengthen it in well doing.

"Welfare work performed in the name of the Church by Lutheran welfare agencies should be one of the main objectives of any Christian congregation. In no other field can the Church reach down and restore the fallen and needy to society or, what is most important, reinstill their faith in a Savior.

"To permit this work to be supported by non-church groups such as Community Chests is an admission on the part of the Christian Church that it has lost its savor and is good for nothing but to be cast out and to be trodden under foot of men."

The Answer is No — according to the Rev. William Engelke of Tipton, Kansas, whose comment follows:

"Should Lutheran institutions accept state aid or public money? My answer is No.

"But others do it. That is no reason why we should. Let theirs be the responsibility. Anything we accept from the state puts us under obligation to the state. The Church must have no other obligation to the state than is prescribed by Holy Scripture. It dare not be under oblgation for any favors. Or does anyone think that the state does not expect a quid pro quo? Was it Frederick the Great who said, "The black coats are my best policemen'? The Church might have to hear some time; One does not bite the hand that feeds one. The Church would most certainly lose her independence. She might have to transfer the allegiance she owes to God and Christ to the state, or else . . . In our peculiar form of government, who is the state? Is it not the party in power? That could throw the Church right square into politics, and she might have to strike a bargain with the party that offered the most.

"If others do it, let us be different. Aiding Church institutions is aiding the Church. Even if every church body from the smallest to the largest accepts such aid and no favors shown, which will be the impossible, it nullifies a state as well as a Lutheran principle: the separation of Church and State. It is conceded that loss of religious freedom wil lbring in its train the loss of other freedoms, press, speech, and academic freedom. Or are they still free?

"State aid is a dole, a subsidy, a subtle bribe. If the State grants favors to the Church, it will expect her to support and preserve it. I believe that the Church can, will, and must uphold the constitution of the U. S. or of the respective commonwealth. But it will not be authority instituted by God which she must under God obey and support, but a political party. Behind state aid I see the politician.

"I had a member one time who was always telling how other churches raised money. Why don't we do the same? My answer was, because we are Lutherans. We are different from others. When the old church burn[ed] down and raising the money for a ne[w] church was under discussion, I ma[de] the casual remark, the business men [of] town will help us. One member got [up] and said, 'No, we are going to build [for] ourselves. We don't want their he[lp]. A business man told me one time: [I] like your Church. You never com[e] around and mooch on us business me[n]. That is the spirit of independence [we] want to see in the Lutheran Church. I [am] obligation to anyone; least to the state[.]"

Bouquets. -- "It is a most wonderf[ul] paper and should be read by all Lut[h]erans. Your editorial was great in t[he] August number. We are always gl[ad] to see there are Christians who still c[an] tell what is wrong and are ready to [do] something about it. We wish you Goo[d] blessing for the wonderful work y[ou] are doing." Mrs. Fred Freier, Bent[on] Harbor, Mich. . . "The outlook is gettin[g] better right along and should not [be] discontinued." K. Holfeld, Regina, Sas[k.]

The Lutheran Outlook

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LUTHERAN OUTLOOK

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EDITORIAL

Two Toledo employees of the New York Central railroad have been notified of their dismissal from their jobs. They are brothers, Charles and Corneli- Delamotte, who are members of the Plymouth Breth- n. Between them the men have forty-five years of ser- ce to the railroad. They are not being dismissed for efficiency, but because they will not join a union. The vision superintendent said the company was reluctant fire them, but had no alternative because it had signed contract with the Brotherhood of Locomotive Engineers d Firemen which stipulates that all employees on cer- in jobs must join the Brotherhood or get out.

It is true the brothers, and presumably therefore the ethren group to which they belong, display a painful norance of the meaning of Bible passages which they use to back their refusal to join a union. They quote the passage, "Come out from among them and be ye separate, saith the Lord." This word has always been held Christians to apply to such organizations and associa- ns as are distinctly anti-Christian. From such fellowship e are to hold ourselves aloof, of course. But few Chris- ns would include labor unions among the anti-Chris- n groups. They are not religious in nature, and make religious requirements of their members.

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Why, then, should these Plymouth Brethren include the ilroad Brotherhood among those from whom they are be separate? It sounds fantastic, but one of the Dela- otte brothers quoted St. Paul's letter to Timothy which ys that the Christian leader should be "no striker." nd if they joined the union, it might order them off the b and they would become strikers. The word "striker" used by the apostle refers to one who strikes blows th his fists. "Not violent" is the translation in the Re- sed Standard Version. I don't believe "strike" and triker" were used in the sense of labor disturbances d disturbers at the time when the King James transla- n was made.

But whether or not the religious scruples of these men against joining a union rests upon ignorant misinterpretation of Scripture texts has nothing to do with the essential features of the case. This is their religious faith, and they have a right to hold it, even though most of us would like to see faith coupled with more intelligence. But that is not the question. The question is, can a man be forced out of a job where he is doing work satisfactory to his employer simply because for religious reasons he will not join a union?

Can it come to pass that employers will have to examine prospective employees as to their religion, and say to members of certain religious groups, "No, you can't work here?" It is against the law to set a religious test for any public office in the United States. On the other hand it is permitted to set a religious test for positions that are distinctly sectarian; you could hardly aspire to be the bishop of a Catholic diocese unless you were a Catholic, or editor of a Lutheran church paper unless you were a Lutheran. But in between public offices, where no one may be discriminated against because of his religion, and church offices where a religious qualification is necessary, there is a vast domain including the great majority of all jobs. Are these to fall under the same rule as public offices—no discrimination against religion? Or are we going to let labor unions dictate to employers, "You can't hire anyone of this or that religion, because they don't believe in unions?"

In similar cases involving other religious groups who also are opposed to unions, a compromise has been effected by having the religious employee pay the union the amount of the dues without actually joining the union. Such a subterfuge the Delamotte brothers refuse to make use of, for they say that thereby they would be supporting the union with their money, and sustaining it in all that it does. And they are right.

These men are not planning to contest the company order dismissing them. Here is a case where some civil liberties association should back them up in a test suit to see if the employer has a right to dismiss them for religious reasons.

Catholics and Gambling

A little controversy developed between Father John Sinnott Martin, editor of the *Catholic Review,* official publication of the archdiocese of Baltimore, and John L. Sanford, Jr., state's attorney for the county. Mr. Sanford had made a statement to the Legislative Council that "churches, particularly the Catholic Church, fraternal and civic groups sponsor the only organized gambling in the county."

That brought a reply in the form of an editorial in the *Catholic Review* which set forth the Catholic view on gambling. It said in part:

"In blaming churches, civic and fraternal groups for organizing games of chance for charitable purposes, he (Sanford) fails to make a distinction that has repeatedly been made at law. For him gambling is essentially evil. Carried to the extreme conclusion, such an opinion would prohibit business venture, investments, farming, fishing and matrimony. In Catholic teaching games of chance are in themselves neither good nor bad. They are what you make of them. As a form of recreation within means and moderation they are good and moral. Carried to excess in time, money and neglect of obligations, gambling is a vice. Churches other than Catholic usually condemn gambling in all forms. The Bible hasn't a single word on gambling from beginning to end."

I would like to make a few comments on the statement above. First let us consider the oft-repeated argument that the position that all gambling is evil would prohibit business, farming, even matrimony. The argument has a superficial appearance of truth in that there is the element of "taking a chance" in these things as well as in gambling. Taking a chance means that you cannot be sure what the outcome of the venture will be. But anyone who wants to think honestly and use honest arguments should be able to see a difference between gambling on the one hand and business or farming or matrimony on the other.

In gambling one takes a chance on winning, but he hopes that he will. He hopes that someone else will lose and that he himself will profit by the other's loss. In business one is not sure that the venture will be a success. In that sense he takes a chance. But the honest businessman is not hoping that someone else will lose. He is not hoping to get something for nothing. He expects to put time and labor as well as money into his business venture. He wants to render a service to others in his business and so *earn* a living for himself.

In farming one is not sure that the venture will be a success. The farmer must take a chance on the weather. But the honest farmer is not hoping to profit by someone else's loss. He is not expecting to get something for nothing. He intends to put time and labor and thought into his farming and render a service in the production of necessities for the rest of us. He wants to *earn* a living.

In matrimony one is not sure that the venture will be a success. But neither party is hoping to make a personal profit out of the other's loss. Both, if they are Christians, expect to make sacrifices and render services which will make the marriage a blessing to both. It would seem th honest people would quit trying to use this specious arg ment that gambling is all right because there are oth situations in which we "take a chance," that is, in whic we cannot guarantee the outcome.

Second, let us look at the distinction that Cathol thinking tries to make between "good" gambling an "bad" gambling. The Catholic editor says, "As a form recreation, games of chance are good and moral. Carri to excess. . .gambling is a vice." That is to take the pos tion that a little vice, as a recreation, is good and mora Dope taking is a vice. Is a little dope taking, for recre tion, good and moral? Practicing sex irregularities is vice. Is practicing sex irregularity a little bit, for recre tion, good and moral? Drunkenness is a vice. Is a litt drunkenness, for recreation, good and moral?

The trouble is that vice, human nature being what is, does not remain little. It tends to grow on us. E pecially is this true of gambling, where the temptation to risk a little more in the hope of recouping previo losses. To encourage a little gambling, "good and mora gambling, the Church deriving a profit therefrom, is encourage the church people in a vice which has drown many men in destruction and perdition. We rememb Alexander Pope's lines:

> Vice is a monster of so frightful mien
> As, to be hated, needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace.

Third, what about the statement in the editorial, "T Bible hasn't a single word on gambling from beginni to end." That is not true. It may be true that you w not find the word "gambling" in a Bible concordan And there is no specific commandment, "Thou shalt n gamble." But remember what gambling is essentially the hope and the attempt to profit by someone else's lo to get something for nothing, without rendering an equiv lent service—and you will see that the Bible not only not silent on gambling but positively condemns the at tude of the gambler.

The sum of all the commandments (of the second tabl is, "Thou shalt love thy neighbor as thyself"—not try profit by his loss.

"Look not every man on his own things, but every m also on the things of others."

"Thou shalt not covet. Thou shalt not steal." We a not to take our neigbor's money or goods, or even co them, but according to Luther we are to help and be service to him in keeping them.

"If any would not work, neither shall he eat. . .The are some. . .disorderly, working not at all. . .Them th are such we command and exhort by our Lord Jes Christ that with quietness they work, and eat their o bread."

The kind of associations the Catholic Church gets in on account of its position on gambling is shown clear by a clipping I have before me from the *Denver Po* There is a picture of a short, stout, and sullen lookin

lividual standing beside a small statue. The inscrip-n under the picture reads, "Clyde Smaldone, Denver mbler, stands beside the statue of St. Rocco during the servance of the fifty-seventh annual feast of St. Rocco Mt. Carmel church Sunday. Smaldone bid $1,000 for e honor of carrying the statue in the parade. He has d high bid for three years."

Here is the man whom the newspaper calls "Denver mbler." The Church is willing to take this professional mbler's money and give him the honor of carrying the nt's statue. Is the gambling that this man does "good d moral" gambling in the words of Father Martin's itorial? Or is it the kind that he would call a vice? e man must be notorious as a gambler or the *Post* uld not call him that. Yet the relation between the urch and the gambler is of long standing. "He has d high bid for three years."

Some of the Catholic bishops are waking up to the nd of reputation their gambling games are giving their urches, and they are forbidding bingo games and lot-ies in their dioceses. Others are still unaware that eir position is doing them more harm than good.

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he Chicago city council is considering an ordinance which declares that house-to-house canvassing is "a isance and punishable as such as a misdemeanor." urchmen are opposed to it. Two Missouri Synod rgymen issued a statement saying, "Although the or-nance undoubtedly is aimed at certain nuisances, it uld be reviewed carefully to see whether it interferes th our American constitutional rights guaranteeing edom of expression and religious liberty." A Baptist nister said, "It violates the very commission of injunc-n given by Jesus Christ to evangelize the whole world th His gospel. The distribution of the Bible and re-ious literature at home plays a big part in our witness-; ministry."

Attorney W. L. Sholes of Minneapolis obtained a writ mandamus to require the University of Minnesota to se permitting religious programs on its campus. When case came to court recently, the attorney of the uni-sity challenged Mr. Sholes to show how he has been ured by the school's present policy. The judge gave plaintiff five days to file a brief answering the uni-sity's arguments. In the meantime the university es not seem to anticipate any serious trouble, for it has en permission to another religious group to use cam-s facilities. The Canterbury Club, Episcopal student ganization, was authorized to hold two services a week the chapel of the university's center for continuation study. The Lutheran Student Association holds its Sunday night meetings in the student union.

William C. Fox, a farmer living near Lima, Wisconsin, is refusing to send his two sons to a public school where Roman Catholic nuns are teaching. He has been arrested on complaint of the county superintendent on the charge of violating the compulsory school attendance law. Mr. Fox says he is boycotting the consolidated school at Lima because he regards it as a parochial rather than a public school. The school was a Catholic parochial school until last year when a consolidation took place. The county superintendent says the five nuns "more or less stayed on as a matter of convenience and because of the teacher shortage." According to the Wisconsin state superintendent of schools, there are twelve public schools in the state in which Catholic nuns are employed as teachers.

That split in a Lutheran congregation at Menasha, Wisconsin, got into court. The minister and a majority of the congregation withdrew from the Wisconsin Synod and applied for membership in the Missouri Synod. They did not like the position in the Wisconsin Synod in declaring that participation in the Boy Scout movement, military chaplaincies, and intersynodical Lutheran men's clubs constitute unionism. The minority tried to block the withdrawal from the Wisconsin Synod, but the court upheld the right of the congregation to withdraw. The judge said it was not within his province to determine which Synod was right in its practices. He ruled out the minority's claim that the change to the Missouri Synod would divert the church property to an "antagonistic" use.

The House Committee on Un-American Activities has a sub-committee in Los Angeles investigating alleged Communist infiltration into the film industry. Dr. Stephan H. Fritchman, minister of First Unitarian Church in L. A., was one of the first witnesses called. Representative Donald Jackson of the sub-committee accused the minister of being an "unfriendly witness" and having a long record of activity in behalf of more than fifteen well-known Communist front organizations from coast to coast. Dr. Fritchman denounced the committee as "seeking to invade the intimate confidence of the confessional" and striking a blow against "both American democracy and unfettered religion." He said he was shocked "at this first example to my knowledge of the committee's calling before it a parish minister." The trustee of Dr. Fritchman's church said they "consider the committee's inquiry into speakers, meetings, and activities of the church an attack upon our institution and upon all organized religion."—Methinks the gentlemen do protest too much. As far as I know ministers are not exempt from obeying the law of the land.

The Soviet Peace Myth

Leon Dennen

Introduction

Less than a decade after the defeat of Hitler and his allies, fear of another war and the extension of totalitarian slavery stalk through the world. Economies are being geared for war. The North Atlantic Treaty Organization is mobilizing its vast physical and moral resources to repel a threatened Soviet attack on its freedom and independence.

Civilized society hopes that the folly and horror of an atomic conflict can be avoided. Humanity everywhere longs for peace and security. Certainly the entire history of the American people points to its deep love for peace and an aversion for militarism . As Americans we equally abhor slavery. We realize only too well that totalitarian enslavement and war are twin brothers. Where there are slaves there are masters — leaders with unlimited power to plunge their people into war.

War is not inevitable. A profound change in international events and of the world's intellectual climate may deter aggression. But following the Soviet-backed invasion of South Korea by North Korean and Chinese communists, it would indeed be unrealistic, if not foolhardy, to ignore the reality of our tragic era.

The problems confronting us today are similar in many respects to those we faced in World War II. The last war was not merely a conflict backed by tanks, guns, ships and airplanes, but also a war of fundamental ideas. Some of our present-day social philosophers, political leaders and diplomats steer in wide circles around the fact that the war had a moral and sheerly human content. They evade the memory of the fact that basically a contest between democracy and totalitarianism was involved that because this conflict was not resolved with the defeat of Hitler, Mussolini and the Japanese militarists, world peace is now again in jeopardy. But the common people of the world have not forgotten the simple moral and political goals for which they suffered and sacrificed in World War II. They remember the thrilling promises of a better world as embodied in the Atlantic Charter, the United Nations and in the oratory and poetry of World War II. They yearn for a world that will provide safeguards from the three deadly evils — war, tyranny and poverty.

Civilized society passionately desires peace yet it is being drawn towards an atomic war. Why? Who is to blame for the present chaotic and tragic state of international affairs? A careful analysis of existing world tensions will provide at least part of the answer. Peace can be secured only if all governments, especially the Big Four, deliberately strive to achieve the widest possible cooperation between nations, based on the principles of liberty, equality and human decency. But it has long been evident that the desperate efforts of the United Nations and the Western Powers to secure peace have been constantly frustrated by Soviet Russia and the Cominform parties. The Soviet leaders have clearly been working on the principle that they have more to gain by fostering fear, confusion and chaos than by working for world cooperation. The universal anxiety created by the Kremlin's conspiratorial and ever-shifting policies represents the greatest single danger to world peace. The widespread existence of communist fifth columns and the Cominform's clandestine well-armed and well-disciplined commando detachments operating everywhere outside the Iron Curtain, is another grave threat to the security of the non-communist world.

Soviet leaders clearly consider peace as but a phase in the constant conflict which they are waging against democratic society. Their active support of any "peace movement" must consequently be viewed as a strategy for gaining the maximum support for Soviet Russia from groups which are generally not in sympathy with communist goals. Indeed, the periodic and well-publicized "peace campaigns" of the Kremlin Politburo and the Cominform are but a camouflage for a totalitarian policy of militarism and imperialist expansion.

Let us examine the record.

Distortion of History

Joseph Stalin, Premier of the Soviet Union, in one of his most important pronouncements on foreign policy in recent years, charged on February 17, 1951, as he has done on other occasions for the past three decades, that it was the "billionaires and millionaires" and our "reactionary Governments" who were frantically preparing to launch an atomic war. He accused the "warmongers" and "capitalists" of the United States, Great Britain and France of harboring aggresive aims in order to obtain super-profits and to plunder other countries. He criticized the United Nations for having become "a weapon of aggresive war." At the same time, Stalin reiterated Russia's desire for peace. "As for the Soviet Union," he said, "it will continue in the future as well, unswervingly to pursue the policy of averting war and preserving peace."

A similar charge was leveled against western intellectuals by Ilya Ehrenburg, another influential communist spokesman. The Soviet writer and ace propagandist has invited leading Western writers, scientists and educators to sign the Cominform-sponsored *Stockholm Appeal* outlawing the atom bomb. Among the vast majority who declined were 109 Norwegian writers who replied that "Ehrenburg did not find on his five-page letter a single space to mention at least once the word peace." They pointed out that the Stockholm Appeal deliberately omitted any provisions for the enforcement of any degree

neral disarmament. It was restricted to atomic weaons and silent as to any over-all limitation in standing mies, submarines, airplanes, non-atomic bombs, warips and poison gas, to say nothing of bacteriological arfare.

Though the Stockholm Appeal was directed against the om bomb, the Norwegian writers said in reply to Ehrenurg, "it was not against war as an evil of all things."

Ilya Ehrenburg waxed indignant: reaching into the acks of official Soviet propaganda, he soon "discovered" at the Norwegian writers were "warmongers" who symathized "with the policy of America" and approved "of eir own government's action of concluding a war-allince with the United States."

Even more uncomplimentary to the western intellecials — "the pitiful and despised renegades who claim to e writers" — was the *Literaturnaia Gazeta*, official oviet literary organ.* In an angry editorial, the *Literaurnaia Gazeta* berated such world-famous literary and ultural figures as Francois Mauriac, Jules Romain, Anre Malraux, J. B. Priestly and scores of others, not forgetting the recalcitrant Norwegian writers, for their refusal to sign the Stockholm Appeal. It warned the intellectual "enemies of peace" that the "people of the orld hate the instigators of war . . . the enemies of freeom and enemies of life itself." There was even a threat plied against President Truman, Winston Churchill, ritain's Prime Minister Attlee, Jules Moch, French socalist Minister of Defense, and the leading French daily ewspaper, *Figaro:* "Beginning with the Fuhrer in Washgton," wrote the *Literaturnaia Gazeta,* "to the drunks the Ku-Klux-Klan, from the old hangman Churchill to e Laborite Cannibal, from Jules Moch to the *Figaro* ese criminals will one day be judged before a court of ations."

Equally violent was the "Hate-America" diatribe by . N. Pospelov, a top ideological leader of Bolshevism and esident of Moscow's Marx - Engels - Lenin Institute. peaking on the twenty-seventh anniversary of Lenin's eath, Pospelov "proved" that the United States was alays an enemy of Russia and the Russian people. Comletely perverting historic truth, he even accused Presient Woodrow Wilson of having been "one of the main spirers of world imperialism's armed intervention gainst the young Soviet Republic."

In the presence of Stalin and other members of the allowerful Soviet Politburo, Pospelov drew a continuous arallel between the "American imperialists" and the itlerite barbarians, their common preparations for war, nd their common plans to dismember Russia. He made e completely fantastic charge that "American troops urdered and tortured scores of thousands of Russians" nd that "the hands of American imperialists are stained ith the blood of the Russian people."

These wholesale distortions of historical facts (particurly about the traditional friendship between the Ameran and Russian peoples) are, of course, not new in the istory of Bolshevism. From the first day of their seizure of power in Russia in 1917, leading Soviet spokesmen sought to put the onus of fomenting war on Western capitalists, statesmen and intellectuals. The works of Lenin, the founder of Russian Bolshevism, and Stalin, his heir and faithful disciple, are replete with such charges. Indeed, from Lenin to Stalin to the lowliest communist agitator, whether operating in the United States or in the remote regions of the African Congo, Bolsheviks have always regarded the industrial, political and cultural leaders of the western democracies as "warmongers" and "enemies of peace."

The objective historian of tomorrow will indeed have to probe deeply and diligently into the mountain of contradictory evidence to find the essential facts about our tragic era. Propaganda has become a fine art in our epoch. The nation with an effective propaganda apparatus can conceal, distort and impose its own version of the truth. It can mold public opinion through willing agents and unwilling dupes. The Russians are, of course, masters at propaganda. It is, thus, altogether likely that many Soviet public relations fables of the moment will go down as facts in the history books.

But propaganda is a dangerous substitute for truth. In the long run, humanity will pay dearly for illusions, self-deceptions, and a fear of confronting unpleasant truths squarely.

Winston Churchill once referred to Bolshevik policy as a "riddle wrapped in a mystery inside an enigma." Few in the West have been able to fully comprehend the aims and plans of Leninist-Stalinist dialectics or see through communist manoeuvres. To normal men and women reared under Western standards of morality, Bolshevism, which rejects reason, decency and freedom as nothing more than "a bourgeois myth", is indeed a mystery and an enigma. It need not be: as in the case of Hitler's *Mein Kampf,* a careful study of the Soviet counterpart as written by Lenin and Stalin would soon reveal the true aims and plans of Stalinism. For in these turgid volumes the communist theoreticians and spiritual guides make it clear beyond a doubt, that according to the basic tenets of Leninism-Stalinism, the overthrow of western civilization, which communists regard as weak and decadent, and Soviet mastery of the world are the *final* goals of Bolshevism. These goals, in turn, can be achieved only through armed revolution.

Leon Trotsky, one of the early leaders of Bolshevism, and subsequently a mortal enemy of Stalin, once proclaimed the *permanent revolution.* Stalin, in effect, now proclaims the *permanent war.* In pursuit of the permanent war which, the Soviet leaders believe, must inevitably result in the disintegration of the West, Bolshevism has repudiated as a matter of doctrine all western standards of morality. It has made a science of mendacity and is using, in Lenin's words, "any ruse, cunning, unlawful method, evasion and concealment of the truth" to gain what it believes to be its revolutionary destiny.

During the famous Congress of Vienna, Prince von Metternich, the shrewd Austrian statesman of the nineteenth century, was said to have replied to the news of the sudden death of a contemporary Russia diplomat with the

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* *Literaturnaia Gazeta*, Moscow, August 1, 1950.

thoughtful question: "What was his real intention?" This anecdote illustrates the suspicion with which the world then viewed the moves of Russian diplomacy, no less puzzling under the Czars in 1815 than it is under Stalin.

The belief that Communism and Russian imperialism can be separated is one of the dangerous fallacies of our time. Russian history under the Bolshevik regime is, in more than one sense, an extension of traditional Czarist policy. Just as Pan-Slavism was an instrument of Czarist expansion, so is Communism an instrument of Soviet imperialism.

What, then, is Soviet Russia's real policy and how does the Kremlin plan to carry it out? We are still guessing. The world is still pondering the seemingly imponderable.

Do the Soviet rulers want war as actively as Hitler wanted it in 1939 after the conclusion of the Stalin-Hitler Pact?

Are the men of the all-powerful Politburo, which controls the destiny of more than one-third of the globe, determined to pick off the weaker members of the non-totalitarian world, one by one, gathering the fruits of war without fighting a general war?

The Slogan of Peace-Weapon for War

World imperialism," Lenin said, "cannot live side by side with a victorious Soviet Union." This dictum, as all other theoretical precepts of the Father of Bolshevism, has been the guiding principle of Stalin and the Politburo for over three decades. By world imperialism Lenin, of course, meant non-communist Western society.

While, however, declaring a permanent war against the Western world, the Bolsheviks have also proclaimed themselves as the outstanding champions of peace. From time to time, as it suits Soviet policy, they even speak of the "peaceful coexistence of capitalism and communism." The reason for this deception is not far to seek: peace as merely a slogan and peace as a goal of policy are entirely different concepts. To communists, peace is but a phase of the constant conflict which they are waging with the non-communist world. This was made abundantly clear by the Sixth Congress of the Communist International held in Moscow in 1928 (at a time when Stalin was reaching out for power over the corpses of his former colleagues), which declared in a resolution:

"The peace policy of the proletarian state certainly does not imply that the Soviet State has become reconciled with capitalism. . . . It is merely another — and under present conditions — a more advantageous form of fighting capitalism. . . ."*

Officially adopted at a congress of the Comintern (now changed to Cominform), the resolution needs no further elucidation. Soviet leaders believe they can further their aims sometimes through war and sometimes through peace. Their strategy depends on the *objective conditions*. The choice of a "peace strategy" simply indicates that the masters of the Kremlin believe that for a given time, such a strategy is likely to yield the most satisfactory results. The Communist invasion of South Korea, for instance, was launched at the height of Moscow's campaign for the Stockholm Appeal to outlaw the atom bomb.

The Bolsheviks and their followers in the United States and elsewhere throughout the world, early learned the utility of depicting themselves as champions of peace. They continue to use this proved device. Their propaganda seeks to identify the Soviet Union and Communist parties elsewhere, with peace in the minds of the people of the world.

In his report to the Fifteenth Convention of the Communist Party of the United States, Gus Hall, National Secretary of the Party, echoing Stalin's line, had many harsh words to say about the "murderous aggression by the profit-greedy, war-mad Wall Street monopolists."** He blamed "American imperialism" for the present war tension. "American imperialism," he told his fellow-communists, "has moved from the stage of war preparation and war talk to open military aggression against the people of Korea and China, and intervention against the peoples of Viet Nam, Indo-China and the Philippines."

Emphasizing again that the *confidence* of the American Communists "is firmly grounded in the world-liberating science of Marxism-Leninism," Mr. Hall outlined his party's tasks. The struggle for "peace" was, of course, the task number one:

"We must do everything possible to mobilize our Party for the central task of defending world peace. Concretely we must put in motion every force that can help broaden out the peace movement, and use every available channel to achieve this goal. We must assign additional manpower and womanpower to all existing peace movements and to speeding the organization of new committees and groups. . . ."

The American follower of Stalin shows little ingenuity indeed. He does not even attempt to depart from the beaten track.

One of the most important instruments of Soviet foreign policy are "peace" groups, committees and conferences which are "spontaneous" gatherings of diverse groups ostensibly inspired with the sole aim of seeking peace. Such was the "anti-war Congress" held in Amsterdam, Holland in 1932, the "Congress of Intellectuals for Peace" which met in Wroclaw, Poland, in August, 1948, the "Cultural and Scientific Conference for World Peace" held at New York's Waldorf-Astoria Hotel in March, 194[illegible] and the numerous Soviet-sponsored "peace" congresses held before and since. Such, too, are the "Peace Partisans" (now known as the "World Peace Movement") who launched the appeal for outlawing the atom bomb in Stockholm, Sweden, in March, 1950.

The real significance of these "spontaneous" worldwide "peace" ventures was once explained by Palmiro Togliatti

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**International Press Correspondence*, English edition of the official publication of the Comintern, November 28, 1928.

** See Gus Hall's pamphlet entitled "Peace Can Be Won", New Century Publishers, New York, January 1951. The Convention was held in New York City December 28-31, 1950.

also known as Ercoli), General Secretary of the Italian Communist Party. A close collaborator of Stalin and one f the leading lights of the Cominform, Mr. Togliatti declared at the Seventh Congress of the Communist International held in Moscow in 1935:

". . . when we struggle tenaciously for peace we wish, n consequence of this struggle, to rally the revolutionary dvance guard around the masses of workers and peasnts, as well as the masses of the small bourgeoisie whom ne proletariat, in case of war, must lead towards the ransformation of the imperialist war into civil war gainst the bourgeoisie."

For the present the "World Peace Movement" holds ne spotlight as Moscow's main transmission belt for eace propaganda. This movement is directed by a World Peace Committee" of 138 persons, of whom seven-y-two are known Communists, thirty representatives of ussia and the satellite countries — Poland, Czechoslovaia, Hungary, Rumania, Bulgaria, Albania and Eastern ermany — and thirty-six long-established Communist ympathizers. The "Committee", in turn, following the attern established by the Bolshevik Party, is ruled by a olitburo, or Permanent Committee, of twelve persons of hom seven are known and prominent communists and our are politicians who have consistently supported Soiet policies over many years. The president of the World Peace Movement" is Joliot-Curie, a prominent ember of the French Communist Party recently dismissd as director of France's Atomic Energy Commission.

The World Peace Movement is intimately linked to a hole galaxy of communist international "fronts" such s the World Federation of Trade Unions (WFTU), the orld Federation of Democratic Youth, the International nion of Students, the Women's International Democratic ederation, the World Federation of Democratic Lawyers, ne International Organization of Journalists, the World ederation of Scientific Workers, and so on. These oranizations have affiliates in many countries of the world, ncluding the United States, Great Britain, France and ther member-states of the North Atlantic Treaty Organiation.

The World Peace Movement is today, by Cominform irective, "the pivot of the entire activity of the commun-t parties and democratic organizations." Besides being he chief vehicle of communist world propaganda, it is the front" organization for direct action, sabotage and subersion in the anti-totalitarian countries.

It was Louis Saillant, one of the French members of the ermanent Committee of the "World Peace Movement" and Secretary-General of the Cominform's World Federation of Trade Unions who first revealed, however cautiously, the real purpose of the Cominform front. Propaganda and direct action," he told the Congress of Peace Partisans in Stockholm in March 1950, "can no longer be separated. . . . One of the essential duties of the defenders of peace is the refusal to work on or produce war material in all capitalist countries." For this purpose, committees for the defense of peace are to be organized at the places where men and women carry out their daily work. Gus Hall, addressing communists in New York City about a year later, was almost an echo of M. Saillant!

Moscow works fast, indeed! The French Communist *L'Humanite,* one of the leading Cominform newspapers in Western Europe, announced in its issue of September 21, 1950, that an agreement had already been signed by the pro-communist Federation of French Dockers with the Cominform's clandestine German transport workers' unions "to prevent the loading and unloading of war materials in the ports of France and Western Germany." The agreement stipulated that, to render action effective, it was necessary to establish "Peace Committees" on every ship and in every port, and to maintain contact with Peace Committees in Italy, Belgium, Holland, Britain, Norway, Sweden, Finland, the United States and Latin America.

As yet, to be sure, there have been few acts of Cominform sabotage in European ports and the communists have been singularly unsuccessful, despite their well-organized and well-armed secret commando detachments and Peace Committees in preventing either the loading or unloading of United States war equipment.

This is entirely due to the resistance of 20,000,000 European members of the anti-Communist International Confederation of Free Trade Unions (ICFTU), a potential anti-Cominform army which sprawls from Berlin to Istanbul, Turkey.

The ICFTU, which also includes a large contingent of trade unionists from the East European and Balkan countries now dominated by Soviet Russia, was formed in January, 1949 with the aid of such prominent American labor leaders as David Dubinsky, George Meaney, Matthew Woll, Philip Murray and others. Though still young as such organizations go, it is already the only force in Europe and Asia that is able to counteract the sabotage efforts of Moscow's puppet World Federation of Trade Unions. Cooperating with the International Transport Workers Federation, the ICFTU has succeeded in checkmating Cominform activity in all major Atlantic and Mediterranean ports. (to be concluded)

The two Types of Peace

G. Nordberg

There are two kinds of peace in the world, the one given by God in the mind of man, the other arranged by leaders between individuals and groups. These two types are not parallel, nor do they always correlate. Although often subject to confusion of terms, the two are distinct in nature, motive, and goal. One is directly expressed, the other is implied, in one of the last utterances of Christ to His disciples, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

The peace of God is based upon the whole redemptive work of the Son. It is bestowed upon individuals who accept Christ in faith. "In Him we have peace." In contrast to the second type we may call the first type individual peace or peace with God in a good conscience or in the words of Paul, "Therefore being justified by faith, we have peace with God.". . . It is rooted in the very nature of God who loves His creatures and who has opened a way by which all may abtain this peace of mind and heart.

This second type, the man-made peace, may be represented by the many kinds of arrangements and compromises made between groups and nations, often by the strong men at the head of such groups, the so called peace treaties, peace pacts, non-aggression agreements, etc., arrangements that in many cases are broken the next week or the following month, being in many instances implements of deceit, confusion, and delay to gain some advantage. Often these compacts become scraps of paper that have served the policy of opportunism. And let it be said that opportunism, whenever and wherever practiced, is only a policy, never a principle of action.

Peace a Product of the Kingdom of God

The kingdom of God is different in nature from the empires and nations of the world; it is dominated by a different motive, and employs different methods in extending its domain. Once the Sadducees came to Christ with the question, "When does the kingdom of God come?" They evidently thought the new kingdom would appear in some external manifestation, the blowing of trumpets, the flying of banners, the hailing of a great hero, the inauguration of a new order in the land, or, perchance, by the establishment of communism in the world. Worldly-minded people always associate the rule of God with external welfare, prosperity, and happiness. How disillusioned these economic optimists must have been when they heard the answer of the Lord, "The kingdom of God does not come by observation, —for lo, the kingdom of God is within you." A little earlier in His ministry Christ had informed His disciples that "the kingdom of God consists in righteousness, peace, and joy in the Holy Spirit." But all these are values that belong to the inner man, the world of spiritual experience. They are valu that make human life rich and abundant, values that a basically indispensable for welfare and happiness, valu that are peculiarly our own in a much more personal a intimate sense than any earthly good, values that we car over into the life beyond. Peace is one of these Go given personal possessions which charaterize the Chr tian life here and throughout all eternity.

In the kingdom of God love is the all-pervading motiv While the nations of the world go forth to conquer f profit, to get a place in the sun, to enhance their glor prestige and power, God's kingdom, being spiritual nature, spreads love, peace, and hope in the invisib realm of spirit and mind. It grows from within often the midst of external strife and danger, often through e periences of suffering and sorrow. It develops like plant, first the seed, then the root, and then the trunk a the branches. Its aim is not to conquer and enslave b to make men free. It builds personality, sanctifies natur endowments, and gives meaning to life in a satisfying se vice. Peace of mind, being an essential element of th kingdom, is of the same nature, motive, and aim.

Peace is one of the steadying factors in human life. T mind filled with conflicts, strife, and antagonism is li the troubled sea: the billows roll high and the waters a disturbed to its very depth. And the more you strugg against that storm, the more you experience helplessn and in dire need cry out for rescue, and then the invisib Presence stands near at hand, as He stood in the lit wind-tossed boat on the Galilean sea, and speaks I "peace, be still" and the winds and the waters obey I call. To persons having such experiences the term pe has a real meaning.

Few realize the importance of peace of mind. T mental integrity of many persons is being strained to t limit by internal conflicts and repressions, by inhibitio and frustrations, by anguish and remorse. Often we ma light of emotional experiences that involve a sense guilt and scruples of conscience. We do not like to fa the hidden facts of the reality within. We would rath compromise and conform to the environment and poss the pleasure and the peace which the world can gi But sometimes the inner warfare becomes so bitter th the whole personality is strained to the breaking point.

Case studies are in vogue today. Parallels of the o given here may be stored away in the diaries or the me ory of all pastors who have practiced counselling "seelsorge." There came a young married lady to m study and asked if I would be willing to listen to wh she had to tell. "I must tell someone or I can't go living." So she related a story of deceit, infidelity, a disgrace during a period of three months before her vis She hid her face in her hands and her whole frame rock with spasms of weeping. She blamed nobody but h

elf. "Do you think I should tell my husband? I can't ell my mother; she could not stand it. My life is ruined. Do you think God can forgive me?" To a person in such mental state peace is an essential requirement for stability and future usefulness. The denouement of this ragment of a case history need not be recorded, how the conscience-stricken young person, honest enough to acknowledge her guilt, found courage to confess to the parties concerned, was reinstated into the love of her husband and remains loyal to this day. Examples like this imply show that genuine peace, instead of serving opportunism and expediency, becomes an essential factor of reality itself.

The Scriptures on Peace

The Bible, and especially the New Testament, deals with the kind of peace that belongs to the realm of reality within. The Pacifists of today, like the Sadducees of old, would like to apply the scriptural message of peace to external conditions involving inter-group relations. The Bible is not a textbook on International Policy, but it lays down principles that are applicable to human relations. Such principles and concepts, f. ex. loyalty to the state (or government) and the brotherhood of man, are, however, rooted in the love of God. The main burden of the scriptural message concerns the right relation between God and man. This relationship issues in love to man. In consequence we find many references to the peace which is involved in the relation to God and many references to the fruits of the Spirit.

The coming of the Savior was heralded by the song of the angels, "Glory to God in the highest, and peace on earth among men of good will." According to the above well-recognized translation, this declaration of peace was conditioned upon man's attitude or frame of mind, which expresses a principle that is everlastingly true concerning all things in the sphere of faith. Christ was an emissary of peace. Peace He gave to the repentant, the sorrowing, the disturbed, the fearful and the anxious. And He closed His mission by a declaration of peace to His believing disciples as quoted in the first paragraph of our discussion. We do well in recognizing that in Christ only is there peace. In contrast to Rabbi Liebman's recommendation, let us lead the sick souls of our churches, those who crave "peace of mind" to Christ, the Great Physician.

Jesus Christ is called the Prince of Peace because He came to infuse the spirit of peace into the heart of man. He came in person to plant the seed deep in the human soil. By being peaceful individuals we become peacemakers. Here is where peace begins. We cannot build a house from the top; the foundation must be laid first. Some years ago we tried in our country "the noble experiment." We raised a roof of prohibition over our land but neglected the laying of a foundation in the minds of our children and young people. It was a wrong approach, and in consequence the roof collapsed over our heads. As a structure must be built from below, so peace must develop from within, from the seed in the heart to the ripe fruit in the social group. "Keep thy heart, for out of it are the issues of life."

We cannot import peace like a magic blanket and spread it over the land in a flow of beautiful words. Words do not mean much if there is not sincerity behind them. If the minds of the orators are full of superstition, ridicule and rancor, there is not a true ring to the speech-making. We do not need the sixth sense to detect the discord in a broken bell.

Peace Between Groups

It is difficult to enjoy peace and cooperation with certain groups. There are groups who identify themselves so closely with all that is destructive of the best in human life that it becomes impossible to cooperate with them without recognizing their principles. This situation may obtain on a small scale in the community or even in the family circle. Did not Christ say, "Think not that I came to send peace on earth. I came not to send peace but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and a man's foes shall be those of his own household?" Many persons have become ostracized from their homes because of Christ. If you ask for specific examples, I give you the great Thomas Aquinas and the humble Baruch Spinoza. One fled from his father's house to avoid being detained by force from entering the work of the church, the other was expelled both from the synagogue and his family because of his independent ideas concerning religion. Even Christ Himself was compelled to stand aloof from His mother and brothers at times in order to fulfill His God-given mission without interference.

The community finds it necessary to break up groups that work havoc among the citizenry. One of the parables of the New Testament tells about the man who fell among the thieves. Someone has said that this story is incomplete. It records how one man was rescued after being manhandled by the robbers, placed in a hospital, and nursed back to health. But it does not relate the sequel, which had to come, when the civic authorities took steps to invade the den of the gangsters and put a stop to the preying upon travelers. Charity is always in place, but resolute action may prevent beforehand the need of charity.

On an international scale it is a dubious matter to compromise and cooperate with a nation that turns thumbs down on the natural rights of man. When a government deliberately curbs individual initiative, denies liberty of conscience, prohibits freedom of religion, attempts to substitute devotion to an economic ideal for the worship of the most holy God, and seeks to control both the action and speech of its subjects, it becomes well nigh impossible for a people committed to the realization of democratic ideals to work together in the long run for a common objective. The ideals of a free democracy and the iron rule of despotism can not be harmonized any more than two opposite poles of electrical energy.

Theodore Roosevelt spoke some strong words, even harsh words, against a divided loyalty and a double citizenship. Here again we have the matter of singleness of mind and integrity of purpose as prerequisites of internal peace.

Peace is God's priceless gift to mankind. As the kingdom of God is within, so peace of mind is a personal possession. But it is not a passive factor. The individual possessing it seeks peace with all men and between groups. But when such peace-loving involves principles and compromises that are antagonistic to his own spiritual integrity and contrary to the love of God, he chooses to remain true to himself and to his God even though he may incur the disfavor of people. The practice of oppo tunism and expediency never works for lasting peace.

The kingdom of God is a centrifugal force. Ethic progress comes as the product of the "kingdom within Inter-group peace must be rooted in the consciousness the brotherhood of man. Albert Schweitzer has expres ed this anew in our day in his autobiography: "If men ca be found who revolt against the spirit of thoughtlessnes and who are personalities sound enough and profoun enough to let the ideal of ethical progress radiate fro them as a force, there will start an activity of the spi which will be strong enough to evoke a new mental an spiritual disposition in mankind."

An Inquiry Into the Doctrine of Our Lord's Supper

Olof H. Nelson

I have for many years made quite a thorough study of the Lord's Supper according to the Scriptures. In comparing our doctrine with the same, I have come to certain conclusions which I want to share with you. I covet your criticisms and comments.

In our day all doctrines are being re-examined in the light of Scripture, and those of us who are thus inclined are asked to do so. In the *Augustana Quarterly* for Jan. 1946, Rev. Ben Lotz writes, "The Lutheran Church in America needs a complete restatement of its own theology. This is long overdue. It must now be attempted. And it can be done though perhaps only in a tentative manner, where pastors who are sympathetic to this matter come together for study and meditation." — Another: "The Lutheran Church has nothing to fear and everything to gain by the frankest recognition of proved facts, how revolutionary they appear." We have perhaps accepted too uncritically the 'traditions of the elders'. Dr. Reu in his treatise on the Lord's Supper warns us: "Not your theology dare to change the text, but the text as transmitted, must be the deciding canon for your theological thoughts. Explain Scripture by Scripture, but stick to your text. It is God's holy Word."

We know the declaration of the Formula of Concord, namely, that "the holy Scriptures alone remain the only rule and standard according to which, as the only test stone, all dogmas should and must be discerned and judged, as to whether they be good or evil, right or wrong."

I first became especially interested in this subject, when I tried to reconcile Luke's account with the statement of John about Judas, "He then having received the sop went out straightway; and it was night." Now the sop was eaten at the Passover meal, not at the Lord's Supper. I found that in the Greek text there is no discrepancy contradiction. And I have ten evidences proving th Judas was not present at the institution of the Eucharis My article or chapter on Judas appeared in the *Luther Outlook* in March 1948. Our Church in her Confessio teaches, however, that he was present, and in consequen of this opinion she also teaches, as do the Catholic Chu ches, that all communicants—unbelievers as well as b lievers—receive the body and blood of Christ at the Lor table. This is unscriptural, for as Paul says, believe cannot partake of the table of the Lord and of the tab of demons, neither can hypocrites do it. Yet in the *Sm cald Articles* we are taught that the true body and blood Christ "are given and received not only by the godly b also by wicked Christians." In passing, may I call attenti to the chapter by Prof. Tappert in *What Lutherans A Thinking*, where he points out a number of inaccuracies the *Book of Concord*. This book teaches the perpetu virginity of Virgin Mary, which we now know is contra to Scripture.

Our Confessions are only of secondary authority co pared with the sacred Scriptures, "for which reason v cannot speak of them as some do, almost as if they we inspired and of equal authority with the Word of Go (Graul). In my correspondence with pastors and profe sors on subjects of theology I have found that they ref first to the *Book of Concord*, not to Scripture. Now t *Augsburg Confession* is by right called a grand Confessi and is a fine exposition and defense of all fundament truths of the gospel over against the degenerate religio ism and theology of Papism. Nevertheless, it is not e tirely free from Roman teaching. This is even admitt in the conclusion of Part 1. Prof. Neve in his *Luther Symbolics* points out that the Catholic theologians

Augsburg made no objection to Art. X which deals with the Lord's Supper, and were the first to object to the Variata. Prof. Brilioth (now archbishop of Sweden) in his book on the Lord's Supper calls attention to the fact—surprising perhaps to many of us—that Melanchthon in the *Apology* virtually favored transsubstantiation. In this *Apology* he cites approvingly the canon of the Mass on this point when he says, "For the canon of the Mass testifies to it (i.e. the bodily presence of Christ), in which the priest clearly prays that the bread may be changed and become the very body of Christ." This is part of *our Unaltered Augsburg Confession.* What shall we say to this? Can we still hold to it? Is it not a compromise with the Roman Church?

In his tract on the *Augsburg Confession* Dr. Bergendoff says: "We are justified, I think, in believing that there was hopefulness in the Lutheran quarters before the Diet that some sort of reconciliation might be effected. And it is certain that the Confession, as written and presented, aimed to point out the agreements between the Lutheran teachings and the Roman Church. The viewpoint of the author is, moreover, revealed in the document itself. For in the conclusion of Part 1 we read, 'This is about the sum of our doctrine, in which as can be seen, there is nothing that varies from the Scriptures, or from the Church Catholic, or from the Church of Rome, as known from its writers."

The year before, at the Marburg Colloquy, the Reformers—Lutherans and Zwinglians—agreed on fourteen out of fifteen points of doctrine; but at the Diet at Augsburg the Lutherans refused to make a united front with the Zwinglians against the Catholic theologians. This certainly was unfortunate; for we have much in common with the Reformed Churches. Here is a pertinent statement in Henry W. Elsons *Plain Talks:* "It is true we Lutherans differ from other Protestants more than they differ from one another; but, as Dr. Julius Mann once said to our Seminary class, 'We stand immeasurably nearer to the other Protestants than we do to the Roman Catholics'." The two groups did not unite on the Lord's Supper, which was originally intended to be a visible bond of union between Christians.

The discussion between Luther and Zwingli seems to have centered about the words, This is my body. It appears that they did not discuss the corresponding words, This is my blood. Had these words also come up for discussion, it is likely that Zwingli would have called attention to the figurative language here used by the Lord. According to Luke and Paul, Jesus said, This cup is the new covenant in my blood. We have here a synecdoche —the cup named for its contents. This cannot mean that the fruit of the vine *is* the covenant. Obviously, Jesus means that the fruit of the vine represents the blood of the new covenant. These words of the Lord give us the key to the true interpretation of the verba sacramenti. There is, moreover, no grammatical connection between the words body and bread, for bread in Greek is masculine and body is neuter; nor is bread expressed with the word eat, but belongs to the previous sentence. It is important to note that here as well as in many other passages the demonstrative pronoun 'this' (in Greek and also in Latin), followed by a copula, is not connected with the preceding sentence, that is, it has no antecedent, but points *forward* to the predicate nominative. They have the same case, number and gender. Here are two examples where the demonstrative pronoun 'this' in one is masculine and in the other, feminine. "'This is of a truth the prophet." "'This is the witness of John." Since then there is no grammatical or syntactical connection between 'this' and what the disciples were directed to eat and to drink, the logical conclusion it that the connection must be symbolical. The broken bread is a symbol of the body of Jesus, broken on the cross, and the fruit of the vine is a symbol of his blood, shed in His suffering and death. Doctrines must be established on *explicit* Scripture, not on assumptions, inferences, and traditions. Scripture is its own best interpreter.

Let us inquire further into our doctrine. We teach that the body and the blood of Christ are really present in His holy Supper. That is, that He actually gave His disciples His body and His blood in the evening of the institution, and also to communicants in all succeeding generations. This teaching is derived from Tradition, not from Scripture. Jesus did not say that He was giving His body and blood *to* them, but *for* you, and *for* you, and *for* many. The one preposition does not imply the other. What He gave *to* them was the bread and the cup. Note also that the words 'given' and 'shed' are present participles passive—literally rendered: is being given, is being shed. Weymouth renders Lk. 22:19 thus: This is my body which is being given on your behalf, and verse 20: This cup is the new covenant which is to be poured out on your behalf. A. T. Robertson calls this participle a prospective future. There is an expectant note in *to ekzunnomenon,* he says. The present tense is sometimes used to express an immediate and certain future, and so here.

The Reformers and others since their day did not see the difference between 'body' in verba sacramenti and 'flesh' in John 6:52-65. In this passage Jesus tells the believers that they should eat His flesh and drink His blood. There is no instance in Scripture where 'body' is the object of the verb to eat; it is always flesh, bread, or some other food. The flesh is the substance. The body is the organism and includes the bones and internal parts. That Jesus gave these to His disciples in the upper room is what Catholics are taught to believe. Luther believed it. And is not our belief virtually the same?

Nor did Jesus give His flesh and blood to His followers at Capernum at the time He spoke to them. He said, "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I have spoken to you are spirit, and are life." The flesh and blood had to be changed in the resurrection into spiritual substance before He could give it to the believers. And then He would give it as they believingly received His words. This giving and receiving are continuous, and issue into the blessed resurrection and eternal life. (6:54). Jesus did not say this of the Eucharist. See Zahn, Com. on John in loco.

It is noteworthy that Luther saw no connection between John 6 and the verba sacramenti. J. H. Mueller says that "Luther declared from the beginning that Christ at John 6:51-63 has not thought of the Eucharist, and he adhered to this opinion." Brilioth quotes him to the same effect. Yet this needs qualification, for in his *Larger Catechism* he says of the Sacrament, "Therefore it is given for daily food and sustenance." Does he not here apply John 6 to the Lord's Supper? It is worthy of special note that there was no controversy about this doctrine until certain High-churchmen in the post-apostolic age began to apply John 6 to the Eucharist. This is Catholic doctrine, both Eastern and Roman, and, in fact, the greater part of Christendom so teaches, even a considerable part of the Lutheran Church. We find it in our liturgies and in some of our hymns. Modernistic scholars also teach it. Brilioth holds this view. I wrote to him about it, noting seventeen points of difference between the two, but he was not convinced. He replied, "To me it seems unescapable that John 6 has a sacramental background."

Melanchthon yielded to Luther in his explanation of the Lord's Supper, but it appears that he was not fully convinced. He must have been uncertain in 1528 and after, for in 1538 or 1537 he wrote to Veit Dietrich: "For more than ten years neither day nor night has passed in which I have not pondered this thing." And in 1540 he altered the Augsburg Confession in order to satisfy his own mind and to win the Reformed Churches over to the Lutheran camp; in other words, to unite all Protestants on the basis of the *Augsburg Confession.* That same year John Calvin signed the *Variata.*

In the *Variata* Melanchthon omitted two very significant phrases: "truly present" and "they disapprove of those who teach otherwise." It says, "Concerning the Lord's Supper they teach that with bread and wine are truly exhibited the body and blood of Christ to those that eat in the Lord's Supper." This, says Neve, is not un-Lutheran doctrine, and it is not Calvinistic, for it does not say 'to those who believe'." In his book "*Die Vereiningung der Evang. Kirche im Abendmahle,*" 1859, J. H. Mueller, Lutheran pastor in Magdeburg, expressed this as his opinion, "dass die allermeisten lutherischen Abendmahlsgaeste hoechstens auch nur Melanchthonianer, um nicht zu sagen, Reformirte sind."

In this connection I wish to repeat what one of our pastors said to me. "You can quite well explain the Catholic doctrine and that of the Reformed Churches to the confirmands, but it is very difficult to explain the Lutheran doctrine." It is rather involved. This probably explains why the *Book of Concord* has forty two pages on the subject; and Dr. Krauth in his *Conservative Reformation* devotes more than two hundred and fifty pages to it in his attempt to prove the correctness of our doctrine. He goes even so far as to say, "Mischievous as is the error of transsubstantiation, it still leaves the foundation of the Eucharist mystery undestroyed." p. 700.

A word that is strongly relied upon by Catholics and many others is Paul's word *koinonia* in I Cor. 10:16ff." The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body; for we all partake of the one bread." Now Paul does not say that *we,* the communicants, have communion with or partake of the body of Christ. Instead of 'we' he uses the words 'cup' and 'bread.' He does not connect Christ's body and blood with the Christians' eating and drinking, as so many Commentators have done; he connects them with the bread and the cup. Naturally we cannot speak of a union or communion of material bread and wine with Christ's body and blood on Calvary. The two sets of objects are entirely different. No kind of metonomy can be here applied, though there are ten or eleven kinds. Note well that the subjects of *koinonia* are not Christ's body and blood, but the bread and the cup.

I find in the Lexicon to the Greek N. T. (W-H) "after the latest authorities," that the first signification given to *koinonia* is association. This appears to me to be the right word for our text, and agrees well with the rules of grammar and language. Accordingly, we render v. 16 as follows: "The cup of blessing which we bless, is it not an association with the blood of Christ? The bread which we break, is it not an association with the body of Christ?"

Jesus doubtless wanted His disciples to associate His body and blood with the sacramental bread and wine. These elements should subsequently bring to their remembrance the crucified body and the shed blood of their Lord and Saviour. Jesus, the Master Teacher, knew and applied the psychological law, now known as the association of ideas, and so did Paul. According to his account Jesus repeated the directing words, "This do in remembrance of me" in order to impress it on their minds and on our minds.

The Revised Standard renders v. 17 thus: "Because there is one loaf, we who are many are one body, for we all partake of the same loaf." This verse speaks of the symbolical relation of the one bread to the unity of the mystical body, the church. Here *metechein,* to partake of, is the word; whereas in the preceding verse *koinonia* is used. They are not identical in meaning. The former takes as its object something of a material nature, the latter something spiritual. It is obvious that only believers are here referred to, for they alone constitute the members of Christ's body. We note here the fact that the unity of the Christians is here based on the eating of the sacramental bread, not the eating of Christ's body. It is evident that the apostle does not teach that the communicant with his mouth partakes of the body and the blood of Jesus Christ. The teaching of the *Didache* agrees with that of Paul. We quote: "As this broken bread was scattered upon the mountains and gathered together became one, so let thy church be gathered together from the ends of the earth into thy kingdom, for thine is the glory and the power through Jesus Christ for ever."

In the eleventh chapter Paul stresses brotherly love as a necessary condition for a worthy participation of the Lord's Supper. At the love feast which preceded the

charist they were to show a fraternal spirit, or they uld not eat the Lord's Supper. v. 20. We must remember that the aim of Paul in writing this Epistle was to unteract the factional spirit in the church, and to inlcate the spirit of brotherly love. The sections on the rd's Supper are right in line with this aim and teaching. the thirteenth chapter we have the climax. Prof. Eim in his studies on Paul notes the remarkable fact that e apostle did not write on the Eucharist to any other ngregations, not even to the Romans, though he wrote to many. Paul followed the example of his Master, who ttled the contention among the twelve before the eating the Passover. A fraternal spirit is of prime importance r a truly Christian communion service.

We note in the next place the appellation given to the crament. First the "breaking of the bread," which act ought the sacrifice of Christ vividly before the minds the believers. It is so designated several times in the cts and in the *Didache,* and once in I Cor. 10:2. "The ble of the Lord" (cf: my table in Lk. 22:30-33) "Lord's pper."

This appellation means more than our translations dicate. Paul calls it *kuriake deipnon,* not *kuriou deipn* (in Latin, *coena Domini*). The adjective *kuriake* notes not only that this Supper is of the Lord, but also at it should be celebrated as unto Him, to His honor. e term, therefore, covers both the subjective as well the objective import of the sacrament. Luther of urse stressed the latter, but he spoke also of the former. a sermon he says that the significance or purpose of this crament is the fellowship of the saints (Prof. Preus in m. of Saints, p. 121). Instead of Paul's term, the sacment was almost invariably spoken of in the second and bsequent centuries as the Eucharist—until the Reformaon. 4) The term *Eucharist* describes the Lord's Supper a thanksgiving service, thanksgiving being an integral rt of the institution (Mt. 26:27 and parallels). 5) Holy mmunion. This has a threefold meaning: an association the sacramental elements with Christ's body and blood, llowship of believing communicants with Jesus Christ their Lord, and communion with one another. 6) The m sacrament is not a Biblical appellation. It signified ginally an oath or pledge; later through Tertullian it came equivalent to the Greek *Mysterion.* Some theoians see in it a token of God's pledge to and covenant th us. Others consider it a token of our pledge and egiance to Christ. This, I think, is the proper signifiion of the term. It should be noted that it is the only m in common use that is derived from Tradition. A re appropriate appellation would be the *Lord's Memal,* even more so than the term Eucharist, not only beuse of his command that we remember Him at the pper, but also because it denotes the whole service, hereas Eucharist was originally only a part of it.

t is significant that all these terms are essentially subtive in character, an act of the congregation, not sacrantal in the objective sense which the *Book of Concord* esses in its several books. The table and the cup of Lord which at first sight might be taken as belonging to the Lord must be understood in analogy with the contrasted terms in the context: the table and the cup of demons (I Cor. 10:21). These were used by the Gentiles in sacrificing to demons. Thus also the table and the cup of the Lord were used by the Christians as consecrated elements in their worship of Christ; not to bring them into *koinonia* with Him, but to eat and drink in remembrance and honor of their Lord. Partaking of the elements, not of Christ, is indicated by *metechein* which is here used.

Since the institution of the Lord's Supper followed immediately the eating of the Passover meal we conclude, as Rev. Lambert says, that it falls heir to the chief meanings and associations of the more ancient rite. We find also, as one scholar points out, that in the verba sacramenti the symbolism used is not drawn from the passover lamb, but rather from Ex. 24 where the sacrifice establishing the new covenant between Jahwe and Israel at Mt. Sinai is described. We observe that the word covenant does not occur in connection with the institution of the Passover, and that it does occur in Ex. 24 and in the institution of the Lord's Supper.

In comparing the two festivals, I have found about twenty analogies or similarities between the two. We have time to note only three—the most important. 1) The Passover was a thanksgiving festival, the lamb being a thank offering, not a sin offering. Similarly, the Lord's Supper is a thank offering—the Christian Eucharist. 2) The O. T. feast was a social meal, the feast of the Jewish brotherhood. Likewise, the Lord's Supper is the festival of the Christian brotherhood, the Church. 3) Chiefly, however, the Passover was a memorial of the wondrous deliverance from the Egyptian bondage. Similarly, the Eucharist is essentially a memorial of the infinitely greater deliverance from spiritual bondage - a memorial of all that is included in the atonement wrought for us by our Savior Jesus Christ.

Brethren, we have thus briefly covered many of the Biblical and theological points of our theme. We have rejected the dogma of transsubstantiation, and we have found our own teaching of the real presence un-Scriptural, and therefore untenable. There is no Biblical ground for the belief that anyone receives the body and blood of Christ in the Lord's Supper, either orally or by faith. John 6 does not refer to the Eucharist. Christ there explains the one and only way in which a believer can appropriate His flesh and blood, namely, by hearing in faith His words which are spirit and life. This we learn also from Peter's confession, "Thou hast the words of eternal life," (in the same chapter). And Paul declares that faith cometh of hearing, and hearing by the word of Christ. We have also found that *koinonia* in I Cor. 10 supports the symbolical interpretation of the verba sacramenti. Furthermore all the various appellations of this New Testament festival indicate that it is to be considered an act of the congregation. Finally, we have noted that Scriptures clearly teach the memorial character of both the Passover and its antitype, the Eucharist. "For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death until He comes." We can see

from this and the repetition of Jesus' words in the preceding verses to remember him, that Paul stresses the *memorial* character of the Lord's Supper. The R.S.V. has omitted the command from the text in Luke and placed them in the foot-notes. Our *Book of Concord* barely mentions it, the writers, it seems, purposely avoiding a discussion of the words "in remembrance of me" though they emphasize the other words "this do" and "often!" Lindberg in his Dogmatics omits it, but Bishop Aulen devotes a two-page section to it, and rightly says, "– it is of the highest importance that this point of view should characterize the interpretation and also find expression in the celebration." p. 388.

I do not think that the Preparatory Service, including the confession and the absolution, should be a part of the Communion service. It had no place in the Passover ordinance, nor in the institution of the Eucharist; nor does Paul say a word about it. The Greek words in I Cor. 11: 28 mean "approve himself." The *Lutheran Cyclopedia* says that our preparatory service has come from the Reformed. But originally it is Roman Catholic, having been traced back to the Middle Ages when the enforced confessional was introduced as a means of Church discipline. Our Confessional Standards do not advocate a general or public confession and absolution. And though they approve of confession to a pastor, they admit that this is not instituted by Scripture but by the Church. Regarding the benefit of the Sacrament they declare that it is forgiveness, life, and salvation. And that it is a seal thereof; also that Christ "has connected His promise of forgiveness with the eating and drinking." Now this cannot be proved by Scripture. It is the blood shed on Calvary once for all that is the seal of the Covenant which includes the forgiveness of sins. The Lord's Supper is a special remembrancer that the covenant is still in force, and that *it*, not the sacrament, guarantees to every believer the forgiveness of sins. We do not in reality connect the blessing of forgiveness with the eating and drinking, as we profess to do, for absolution is pronounced before the partaking of the sacramental elements (Kaehler). The preparatory service is, moreover, not congruent with the N.T. festival. Says Dr. Hallesby, "To connect the confession of sins with the celebration of the Lord's Supper is held to be contrary to the peculiar nature of both the confession and the Supper, as it has the tendency of producing an air of gloom over the Communion hour instead of an air of joy and festivity."

Brethren, there are also other differences which I might discuss later. But this I must say. If a pastor had given a paper like this one many years ago, he probably would have been branded as a heretic. But we are living in a day when research and criticism are allowable and even commendable. According to our Confessions on the doctrine of the Lord's Supper, I am a heretic. But according to the same Standards I am not. For the fundamental principle of our Chruch - the norma normans - is Sola Scriptura, according to which even our confessional writings themselves have to be judged. This inquiry has proved (I hope) that our doctrine of the Eucharist needs a radical revision, if it shall conform to the teaching of Scripture.

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Luther's Theologia Crucis

Hermann Sasse

6

What is the secret of the divine revelation? Man wants to see God, but he cannot do so. Even the great saints of God cannot see him. "Show me thy glory" ("Ostende mihi gloriam tuam"), Moses asks the Lord, Ex. 33:18. The answer is: "Thou canst not see my face: for there shall no man see me and live." But one thing God grants His servant. God's glory shall pass by, and the Lord will allow him to see His "back parts," i.e. he shall look behind him: "Videbis posteriora mea; faciem autem meam videre non poteris" (v. 22). It is generally known how often Luther made use of this passage to clarify the nature of the perception of God. We as men cannot see the countenance, the glory of God, however strongly we may desire it and strive for it. The attempt to perceive God as He is, whether by observation of the world, or by mystical experience, or by philosophical speculation is the theologia gloriae. It is the theology of the natural man, the theology of the heathen, of the philosophers and, most unfortunately, also of the professors of theology. These, being Christians, ought to know better. But "we theologians," so Luther remarks commenting on Psalm 65:17, use the blessed name of God, by which we are baptized and at which heaven and earth tremble in disputations, but even in prayer very irreverently. We exhibit the art of keen and loquacious disputing which we have learned from Aristotle on the divine truths so that we talk on the Blessed Trinity as the shoemaker about his leather" (WA 3,382,7ff.). That means: God becomes an object, a thing about which one talks. But he who talks about a thing has to stand above the thing, has to "command" it, and so all theology is constantly in the danger of losing the right relationship towards God. In thesis 29 of the Heidelberg Disputation Luther says: "He who wants to be without danger a philosopher in Aristotle, ought to have become first a good fool in Christ." (Qui sine periculo volet in Aristotele philosophari, necesse est, ut ante bene stultificetur in Christo" (WA 1,355;EA op. var. arg. 1,389). Otherwise he will become a theologus gloriae, and that would mean that he is no theologian at all. For the two theologies which Luther distinguishes, the theology of glory and the theology of the cross, are not two grades of one and the same theology which would supplement each other, as the natural and the revealed perception of God in those systems of Catholic and Protestant theology which are determined by Aristotle. They are rather in a mutual relationship of irreconcilable contrast, as the false and the true theology. "He does not deserve to be called a theologian who perceives and sees God's invisible nature ("invisibilia Dei" Rom. 1:20) by His works, but he that sees and perceives that which God shows to us, which He makes visible to us when He allows us to look *after* Him, by the suffering and the cross of Christ" ("qui visibilia et posteriora Dei per passiones et crucem conspecta intelligit."). These are the famous theses 19 and 20 of that famous disputation of 1518. Luther does not deny that it is possible to perceive by the works of creation the "invisibilia" of God, that means, as he himself defines in the commentary to thesis 19, God's power, His wisdom, His righteousness, His goodness etc. What he denies is that this perception of God is of any use. It makes neither worthy nor wise. It does not change our relationship to God. Men have misused the perception of God by His works, as the explanation of thesis 20 says: "They have become fools. The perception of God by His works has not hindered anybody from falling away from God and from becoming an idol-worshipper." Thus "it pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21). This preaching is the word of the cross (I Cor. 1:18). While the theologia gloriae "perceives and sees" ("intellecta conspicit") the "invisibilia" of God by the works of creation ("per ea, quae facta sunt"), the theologia crucis "sees and perceives" ("conspecta intelligit"), the visibilia et posteriora of God by the suffering and by the cross. The theologian of glory looks upon the world, the works of creation. By his reason he perceives behind them the invisible nature of God, His omnipotence, wisdom, and goodness. But God remains for him invisible. The theologian of the cross on the other side looks upon the crucified. Here there is nothing great, beautiful, sublime as in the splendid works of creation. There is nothing but "humility", "shame", "weakness", suffering", painful death". But this frightening and depressing aspect shows the "visibilia et posteriora Dei", that which God lets see us of Himself. Here God becomes visible who in the works of creation remains invisible. That means: He becomes visible as far as He can possibly become visible to mortal men, as He became visible to Moses when he was allowed to look after Him, to see the posteriora Dei. The visibilia are the posteriora of God.

Thus the singular meaning of the cross is established. We do not see God in creation, but we see Him on the cross as far as human eyes are able to see Him. Therefore the cross is *the* revelation, and the theology of the cross the only one which deserves the name Theology. In the explanation of thesis 20 Luther continues: "When according to John 14 Philip just like a theologian of glory spoke: Show us the Father, Christ at once called back fluttering thoughts which wanted to see God elsewhere, by saying: Philip, he that sees *me* sees the Father. Therefore in Christ Crucified is true theology and perception of God ("Ergo in Christo crucifixo est vera theologia et cognitio Dei", WA 1,862). This is repeated in the follow-

ing thesis by the sentence: "Deum non inveniri, nisi in passionibus et cruce." This, then, is a firm principle of the theology of Luther and the Lutheran Church. Theology is theology of the cross, nothing else. A theology which wants to be something else is pseudo-theology.

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The cross is *the* revelation. For it is the only place where God makes Himself visible. What do you mean by that? What does Luther mean if he says that we can find God nowhere else than in Christ Crucified? How is it that God is present in a special way in the cross?

To understand that we have to ask what revelation is. Revelation occurs when something hidden comes forward and makes itself visible. Revelation of God is God's coming forward out of secrecy. For God is hidden as all objects of faith are hidden. Faith namely, according to the definition Hebr. 11:1 which Luther quotes very often, has to do with things unseen. And God remains hidden for us as long as we live on earth. He is dwelling in the light which no man can approach unto, as His word teaches us (I Tim. 6:16). He also said "that He would dwell in the thick darkness" (I Kings 8:12). He is a "hidden God" (Is. 45:15) whose face cannot be seen by any man (Ex. 33:20; John 1:18; I John 4:12) until we shall see Him in the lumen gloriae, "as He is" (I John 3:2), "face to face" (I Cor. 13:12; Rev. 22:4). But although God remains hidden to our *eyes,* He still reveals Himself by His word. So the revelation in the word is the way of revelation in this world.

"At sundry times and in divers manners" God spake to the fathers by the prophets, until "in these last days", i.e. now, at the end of the world, He spake to us through the Son, who is more than a prophet, being "the brightness of God's glory and the express image of His person." He is the Eternal Word which was in the beginning. This Word is the content of all written and preached words of God. About Him we are told: "And the Word was made flesh . . . and we beheld His glory. . ." Thus the revelation in the *word* becomes *incarnation.* Therefore Jesus Christ as the Logos Incarnate is *the* revelation of God on earth. In Him only, the Eternal Word, God comes forward from His secrecy. He is the content of all divine word, His incarnation is the manifestation of the word. The man Jesus is the Verbum visibile. He who seeth Him, seeth the Father, as far as it is possible to see Him in this aeon.

From here we understand Luther's doctrine of the cross. If God wants to reveal Himself, to make Himself visible to man, He cannot show Himself as He is. He cannot show His glory unveiled. For no man would bear the sight of the "Deus nudus." Thus he chooses the veil of human nature. Incarnation, therefore, is at the same time revelation of God and hiding of His glory. The *Deus absconditus,* the invisible Eternal God, becomes for us *Deus revelatus* in Jesus Christ. But the revelation, this unveiling, is at the same time veiling, hiding. So the twofold use of the expression Deus absconditus with Luther is to be understood. Luther can speak of the Hidden God in the sense of God as He has not yet revealed Himself, and of God who has revealed Himself by hiding Himself in the humanity of Jesus Christ. Incarnation, therefore, is at the same time revelation of God and veiling, hiding of God in the human nature.

Nowhere this disguise, the secrecy of the divine nature, becomes so evident as in the passion. Gethsemane and the cry: "My God, my God, why hast thou forsaken me!" are the end of all attempts to misinterpret the gospel as the message of the triumphant epiphany of a saviour-God after the manner of ancient mystery religions, or as the epic of a religious hero. How often has such a theologia gloriae tried to take hold of the gospel. The miracles of Jesus have been understood again and again in this way. Certainly Jesus by a miracle like that of Cana, as the text itself declares, manifested His glory. But explicitly it is told: "And His *disciples* believed in Him." Not the people of Cana, not the 5000 whom He fed, not the sick whom He healed, not even the dead whom He raised from death believed in Him. For also these deeds were at the same time revelation and disguise of His divine majesty. In faith only His disciples saw His glory. Even His resurrection was not a demonstration for the world. The empty sepulchre as such convinced nobody. It could be and has been explained differently (Matth. 27:64), like the healings (Luke 11:18), by the unbelieving world. Faith always deals with hidden realities. Also the faith of the apostles and the apostolic Church in Jesus Christ, the LORD, was faith in His secret glory, in God hidden in the flesh, in the true divinity within the true humanity. This secrecy finds its deepest expression in the cross: "Cruce tectum", "hidden under the cross": that is Luther's formula for this character of the divine revelation. Hidden under the cross is Christ's divine majesty before His resurrection and exaltation. Hidden under the cross is His royal office, His regnum, the church ("That is always the kingdom which He quickens by His Spirit, whether it be revealed or be covered by the cross", " . . . sive sit revelatum, sive sit tectum cruce", Apol. ad CA 7/8 §18, Triglotta 232f.): "Abscondita est ecclesia, latent sancti", "Hidden is the church, concealed are the saints" (WA 18, 652, 23). That cannot be otherwise. For "opus est, ut omnia, quae creduntur, abscondantur", "Necessarily all objects of faith are hidden" (Wa 18, 653). Hidden is the word of God in the letters and words of the Bible, in the human word of the preacher. Hidden are the true body and blood of Christ in the earthly elements of the bread and the wine at the Lord's Supper. Faith and the cross belong together. The Cross demands faith *against the evidence.*

If the cross is the place where God reveals Himself, then it is further the place where God's revelation *contradicts human reason* most severely. Judged by everything called wisdom by the world, the word of the cross, as already St. Paul has seen, is the most foolish doctrine a philosopher can meet. That the death of one man is to be the salvation of all, that this death on Calvary is to be the atoning sacrifice for all sins of the world, that the suffering of an innocent should assuage the wrath of God: these

re claims contradicting all ethical and religious feelings of natural man. Already the assumed doctrine of the universal sinfulness of all men is beyond discussion because it means the end of all philosophical ethics. For all philosophical ethics rests upon the principle which has been formulated by Kant in the words: "Du kannst, denn du sollst," "Thou canst, for thou shalt." Now Holy Scripture claims that just this foolish preaching of the Cross is the wisdom of God which brings to nought the wisdom of the wise of this world. Between the wisdom of God and the wisdom of the world there is an irreconcilable contrast. What for human reason is wisdom is foolishness for God, and God's wisdom is foolishness for the world. Luther has understood the whole depth of this contrast as no theologian before and after him. From here it becomes clear what the fight against the theologia gloriae means for him. It is the fight for the gospel, for the sola gratia, for the right understanding of God and man. "Theologus gloriae dicit malum bonum et bonum malum; theologus crucis dicit id, quod res est," "The theologian of glory calls evil good and good evil; the theologian of the cross calls things what they are" (thesis 21). What man regards as good, that may be sin in the sight of God, as e.g. the strife for virtue of the Aristotelian or Kantian moralists. What human wisdom thinks to be luck and therefore desire for man, as health, wealth, success, victory, precisely that may be regarded by God as hurtful for man and therefore denied to him. In the judgment of God sickness, failure, poverty may be much more precious, and this judgment of God is right, even if it contradicts all human reason. Our human judgment will see in an incurable sickness which after years of suffering leads to a painful death something definitely negative. But seen from God such unreasonable fortune may be something quite positive. Thus Luther in "De servo arbitrio" ventures to say: "When God brings to life, he does so by killing (occidendo vivificat); when he justifies then He does so by accusing us; when He brings us into heaven, he does so by leading us to hell" (WA 18,633). "Occidendo vivificat"—that is the adequate expression of the unreasonable way God acts. It is beneath the Cross of Jesus only that we can learn to believe that. There we see nothing but weakness, solitude, shame, suffering, dying, final defeat of the just cause, the triumph of the evil forces. For the believer, however, all this is the "visibilia Dei," that which God lets us see, His strange work behind which He hides His proper work of forgiving, saving, life-giving. Deeply hidden in the events of Good Friday which were seen by human eyes is the great event of the reconciliation between God and mankind, is the victory of the Redeemer of the world which can only be believed against evidence and reason.

These are some, by no means all of the fundamental ideas of Luther's theologia crucis. If this theology, as it claims, is not the theology of a great Christian thinker, but the faithful reproduction of a great New Testament doctrine, then it must be of importance not for one section of Christendom only, but for the whole Church. And I think this theology of the cross has a message for all Christians in this time of ours. May I say a few words about that in conclusion.

Firstly Luther's theology of the cross can help us to get rid of that theologia gloriae by which many of us have lived and which is not theology at all, but rather, as all theologia gloriae in the history of the Church the revived natural religion of fallen mankind. Let us take one example. On the 23rd of June, 1910, John Mott delivered the closing address of the World Missionary Conference of Edinburgh, that great meeting which marks the beginning of the Ecumenical movement of our age. His words were a powerful appeal to missionary action, inspired by the hope that the final aim of all Christian missions would be reached soon. He began with the words: "The end of the Conference is the beginning of the conquest. The end of the planning is the beginning of the doing." He concluded by saying: "God grant that we all of us may in these next moments solemnly resolve henceforth so to plan and so to act, so to live and so to sacrifice, that our spirit of reality may become contagious among those to whom we go: and it may be that the words of the Archbishop"—he refers to some saying of Archbishop Davidson of Canterbury—"shall prove to be a splendid prophecy, and that before many of us taste death we shall see the Kingdom of God come with power." Four years later the First World War broke out. Seven years after that Conference Bolshevism started the greatest persecution which ever has threatened the existence of the church. 40 years later China was conquered by Bolshevism, and the Christian missionaries were forced to leave the greatest mission field of the world. "Lead on, O King Eternal, the day of march has come—Henceforth in fields of conquest—Thy tents shall be our home." That had been the battle song of the American missionaries in the time of Edinburgh. When now the last members of that great Conference who are still alive look over these forty years, they will understand better why Jesus has never promised to His apostles glorious victories but the cross of martyrdom. They will understand the wisdom of the cross, the comfort of the theologia crucis: occidendo vivificat. The Kingdom of God is in this world always tectum cruce, hidden under the cross. If we look through all those great statements and proclamations of the Christian Churches and the Ecumenical Conferences regarding war and peace, church and state, disarmaments and rearmaments, League of Nations and United Nations, we shall understand why Christian theology to-day needs a rebirth of the theologia crucis. How many secular illusions have entered our thinking about the Church and the World! Among all the illusions which have taken the place of religion in the souls of modern men there is also the theologia gloriae of the last decades. It is not only Nationalism and Pacifism, Liberalism and Socialism, Fascism and Communism, Militarism and Antimilitarism which to-day are deprived of the glory which they used to have in the eyes of their adherents. It is also that Christianity which in all denominations prevailed in the last centuries, Christianity dreaming of a Christian nation or a Christian world, a Christian faith which had

been secularized by the theologia gloriae. Now the time has come for the theology of the cross. When the Church of to-day asks: "What shall I preach?", the only answer can be: Unum praedica, sapientiam crucis!

To preach the Gospel as the wisdom of the Cross—this second remark is necessary—presupposes that we understand that the theologia crucis can never be a philosophy. The theologia gloriae is always a philosophy, a Christian philosophy of course, reconciling reason and revelation. But I cannot face the Crucified as a philosopher faces the object of his research, passing his judgment on this object. Before I can pass a judment on Christ, stating who He is, He will have judged me. This is the reason why the theologia crucis has that practical aspect which makes it a vital affair for the theologian. A theologian of the cross cannot be without faith in the Crucified. And how can I believe in the Cross of Christ if I am not prepared to take up the cross and follow Him? It is not by accident that Jesus, whenever He speaks to His disciples about His cross, mentions also the cross which they are to take up (cp. Mt. 16:21-24). According to Luther it is one of the marks by which the true Church of Christ on earth is recognized, that she has to go through persecution and suffering. The theologia crucis includes the Yes of faith to the cross which Christ wants us to take up. This aspect of the theology of the cross is expressed by Luther in an explanation of Rom. 12:1ff.: "Sicut itaque Dei sapientia abscondita est sub specie stultitiae et veritas sub forma mendacii (ita enim verbum Dei, quoties venit, venit in specie contraria menti nostrae. . .) ita et voluntas Dei, cum sit vere et naturaliter 'bona, beneplacens, perfecta,' sed ita abscondita sub specie mali, displicentis et desperati, ut nostrae voluntati et bonae, ut dicitur, intentioni non nisi pessima, desperatissima et nullo modo Dei, sed diaboli voluntas videatur." That means: "As the wisdom of God appears under the disguise of foolishness, the truth of God in the form of lie—for that is the way the word of God comes as often as it comes, contrary to our mind—so the will of God which is naturally a good and well pleasing and perfect will appears to us as an evil will, as the devil's and not God's will." Thus the gracious, loving will of God is hidden. But only as long as man takes his ideas of what is good, well pleasing, perfect for granted. If he abandons his own will, then like Peter who according to John 21 let the Lord guide him there where he himself did not want to go. "Simul ergo vult et non vult. Sic Christus in agone suo noluntatem suam, ut sic dixerim, ferventissima voluntate perfecit." "He will and at the same time He wills not, as the Lord Himself in Gethsemane made perfect his not-willing by the most ardent will." "Ita enim in omnibus sanctis agit Deus, ut faciat eos summa voluntate facere, quae summe nolunt!" "So God is acting in all His saints that He makes them will what they do not will." And Luther continues: "Et contrarietatem mirantur philosophi, et non intelligunt homines. Ideo dixi, quod nisi experientia et practica illud cognoverit, numquam cognoscet." "At this contradiction the philosophers are astonished, and people do not understand it. This is why I said that it had to be understood by experience and practice" (Lecture on Romans, ed. Joh. Ficker 11, 270f.).

This experience is the experience of faith. Of that faith which does not see. Of that faith which, like the faith of Abraham, is faith in a promise which, humanly speaking, cannot be fulfilled. It is belief in that which is hidden to human eyes. It is faith which sees the light in the darkness, as Luther describes it in a profound word which he wrote in his commentary to Genesis 17 (EA op. ex. 4, 136) about the faith of Abraham: "Clausis igitur oculis abdidit se in tenebras fidei, in quibus invenit aeternam lucem," "With closed eyes he hid himself in the darkness of faith, and there he found eternal light."

Preaching Today

Answer of "Another Layman"

I note on THE EDITOR'S PAGE (Aug, 1951) a paragraph or two under the heading: "And a brickbat" wherein one of your correspondents "takes with three grains of salt" much of what I said in the article titled: PREACHING TODAY. I only wish to say that I expected some pastor to challenge much of what I said in the essay. However, I wish to mention a word extenuative. Dryden once said: "It is not my intention to make an apology for my poem. Some will think it needs no excuse and others will receive none." But lawyers have what they call "the plea of confession and avoidance" in which the defendant admits the act with which he is charged but gives reasons why he should not suffer the penalty. Permit me to make a few additional observations in rebuttal to your correspondent's epistle:

He says: "Don't be a minus in the pulpit, but rather keep preaching so that your 'intensely aroused' laity may keep springing to its feet. . . I must believe that my message was meant to be 'breathless' (paraphrasing my statements).

Now let me proceed. Christ would have you mentally your best. Coleridge called Shakespeare "myriad-minded" and another has written of the "flashing intellect" of Augustine. None of you, probably, is so gifted. None of you is likely to be a sparkling fountain of originality. But unless you are of the Lilliputian tribe—which you are not; unless you have piddling brains—which is not hinted—you are invited to sit in with "men of understanding." You can be nimble-witted, but that will not go far unless you nourish your incapacities with reading and study.

As Quesnel put it long ago: "Not to read is to tempt God." You should, therefore, be an unremitting and methodical seeker after fresh gains of knowledge, earnestly inquisitive and acquisitive. And here refuse a tether! Few subjects are irrelevant to your preaching duties. In that work you can use a many-sided intelligence, and, therefore, if you will, you con voyage through strange seas of learning, always awake to Charles Lamb's demand for "books that are books." What vistas lie before you—polite letters, secular history, Church history, the history of missions, philosophy, the psychology of religion, political and social economy, the arts and sciences, biography, autobiography, exploration and adventure, poetry, fiction, theology, ethics, the devotional classics. *Particularly should you be an intensive student of the Bible with its fullness OF REVELATION AND LIVING MEANING.* All this calls for a husbandry of the fragments of time which are so often neglected, jealous watchfulness lest you drift into loose habits and become too busy over nothing for reading!

But you must THINK while you delve. "Man is made for thinking," said Blaise Pascal; "this is the whole of his dignity and the whole of his merit." It is not simply mental furniture that is wanted, but mental machinery. Reading untouched by the subtle chemistry of thought will be unproductive. Bookworms can be homiletic inferiors, if not a scrub, mediocre as an ignoramus, this through lack of reflection, through failure in sighting and hoarding literary values and ideas.

In him who mounts the pulpit nothing atones for what Butler called shortness of thought. Sterility cannot be covered up by an eruption of words thundered with Boanergic vim. There may be delivery as noisy as an empty drum, bellowing like that of a saxophone, ranting like that of Sir Walter Scott's Gabriel Kettledrummels and Peter Proudtexts, but no prophesying; "vox et praeterea nihil," voice and nothing more, nothing of worth for the hearer to mull over and carry away.

You have heard of desiccated apples—for some a dismal college memory! What of desiccated preachers, dried and dry, with their sprawling, shapeless "talks," masterpieces of mournful monotony! No; you must bestir yourself to stress and strain of musing, of reasoning, of brain action, if you would approve yourself as Christ's spokesman, especially if you would penetrate the depth of revealed truth. You should throw into your message the utmost of intellectual endeavors. Surely there is enough to sting you into such an effort when it is taken for granted that the eternities are interwoven with your mental processes.

Your correspondent says also: "Finally, how easy it is to deviate quickly from purpose and goal, even as did that 'Other Layman' in his essay. A paragraph was started on the purpose and goal of preaching, but the author failed to develop same with any degree of clear and definite congruence."

"If it were so, it was a grievous fault." I will, therefore, endeavor herewith to fill in this void by stating my theory of the "purpose and goal of preaching."

The two main ministerial functions, I am told, are preaching and pastoral visitation. Preaching is the peak and crown of a minister's calling, and therefore it should be coveted to prophesy. The Church needs a revival of effective preaching. This spans four general desiderata:

1. Practical intention, aimful direction. Without this, the sermon is no sermon at all, any more than a wooden nutmeg is a nutmeg. There are pulpit performances, uttered by the tongue of both the wise and the otherwise, which have no more direct bearing on human life than the quack of a duck in a mill pond! When the Sabbath discourse degenerates into aimlessness, it is chargeable with "want of conformity unto and transgression of" the purpose of a sermon.

2. The second excellence consists in a close-up exposition of Scripture. Nothing rivals this. The Bible is the source book; it holds "great spoil"; it is vested with authority, and it permits ever fresh applications. To unfold its very text, and then find the present in the past, will rank you "ministers of the Word."

3. A third prime quality in preaching is chaste, idiomatic, pithy English, racy of the soil, as against heavy Latin derivatives, verbal inflation, "quirks and quiddities" of speech. Simplification of language may, of course, run to an infantile extreme, as in the conceit that the shorter the word the better, well parodied in the monosyllabic poem of Addison Alexander. Speak so as to be popularly understood, but enrich your diction. Dr. C. K. Ogden, the English psychologist, holds that eight hundred and fifty words are sufficient for all ordinary purposes. Possibly he knows. But anything approaching such an impoverished vocabulary will rob the sermon of flow and glow, of vigor and vivacity, will keep one in the rut of crude, unlit expression.

4. The fourth demand is that your message have the buoyancy and force of strong conviction. It should be instict with reality, athrob with personal assurance. Without this you miss the heart of your hearers and are only "sounding brass."

What is at stake? The rescue of men battling for their souls, the redemption of prodigals from the tyranny of sinful habit, the correction of perverted wills, the making of straight paths for those whose faith is gone, and who are zigzagging about in quest of a lost trail, consolation for the sorrowing, encouragement for the heavy-laden, the edification of saints, social righteousness, the arousal of the Church for the conquest of the world. It should be remembered, too, that commonly you will address people absorbed in the arid temporalities of life, and that you will have only thirty or thirty-five minutes in which to raise the dead! In the light of this, may God deliver you from the cold, dry, technical spirit in dealing with the truth and prompt you to throw it into message form and declare it with all the emotional warmth of your nature. The personal reaction will be happy. In the preparation of your messages you will encounter no irksomeness nor plod in a heavy-footed grind. The weekly opportunity of preaching, instead of resolving itself into a deadly prosaic routine, will be gratefully welcomed.

News of the Churches

Lutherans to Provide Missionaries for Formosa

Minneapolis, Minn. — Three Lutheran church bodies with headquarters here have disclosed plans to send missionaries to Formosa, in response to an appeal from Dr. Fredrik A. Schiotz, executive secretary of the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council.

Announcement that Lutheran work would be started on Formosa in the near future was made at a meeting here of the Joint China Committee of the Lutheran Churches.

It was reported that the Augustana Lutheran Church had decided to send out one ordained man and two single women, the Lutheran Free Church one ordained man and one single woman, and the Evangelical Lutheran Church two ordained men.

Dr. Schiotz, acting in his capacity as chairman of the Lutheran World Federation's Commission on World Missions, recently asked Lutheran mission societies and boards cooperating with the LWF agency to send missionaries to meet "the urgent challenge of Formosa."

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Sees Christian Religion Spreading Among Africans

Minneapolis, Minn. — Native Christians of Africa could teach their American co-religionists much about faithful church attendance, Dr. P. O. Bersell reported on his return from a 20,000-mile tour of mission stations.

The retiring president of the Augustana Lutheran Church said he was much impressed by the tremendous enthusiasm of the natives for the Christian religion.

"It was nothing unusual to have 2,000 to 3,000 natives at a week-day service," he said. "And when you get several thousand natives together singing the old Christian hymns like 'A mighty Fortress Is Our God' and 'Now Thank We All Our God' the effect is overwhelming."

Dr. Bersell found that tremendous progress had been made in Tanganyika territory during the past decade despite the fact that some 150 German missionaries were driven out at the start of World War II.

While the Augustana Lutheran Church, other American Lutheran bodies and the Church of Sweden have sent some missionaries to replace them, the number is not as great as when the German churches ran the missions, he said.

He reported that there had been more than 50,000 converts to Christianity in Tanganyika during the past 10 years, bringing the total to 200,000, "the largest Protestant mission field in the world."

While in Tanganyika, Dr. Bersell officiated at the ordination of seven native pastors, all graduates of a joint Lutheran seminary.

He said the native Lutheran missions in the territory are moving rapidly in the direction of a united, self-governing church.

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Lutherans Plan 50 Seminars

Toledo, O. — Fifty one-day seminars will be held in the United States and Canada from Oct. 15 to Nov. 15, it was announced here by the Rev. Herman Mees Meyer, pastor of St. Paul's Lutheran church, and chairman of the seminars committee.

Sponsored by the American Lutheran Conference, they will be devoted mainly to increased understanding between different church groups of the Lutheran faith.

The seven church bodies participating will be the Augustana Lutheran Church, Evangelical Lutheran Church, American Lutheran Church, United Evangelical Lutheran Church, Lutheran Free Church, United Lutheran Church in America and the Lutheran Church-Missouri Synod.

This year's topic will be "A United Lutheran Front in American Life," with "Our Common Ground" and "Our Common Tasks," as sub-topics. Twenty-four speakers will take part.

This will be the eighth series of seminars, the last of which was held in the fall of 1949. Directing them since 1946, has been the Rev. Joseph Simonson of Christ Lutheran church, St. Paul, Minn., newly-elected executive secretary, Division of Public Relations, National Lutheran Council.

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Congregation to Honor Its 51 Ministers

Decorah, Ia., — A congregation which has sent 51 of its sons into the ministry will honor them at a five-day homecoming and mission festival here Sept. 26-30.

The church is First Lutheran of Decorah, which is 100 years old this year.

Of the 51 men it has sent into the ministry, 33 are still living and all but four of them are now active.

About 20 of the 33 are expected to return for the homecoming to give messages and participate in the special services.

The 51 clergymen have served a total of more than 1,500 years in the ministry--practically all of them in the Evangelical Lutheran Church.

A total of 152 communities have been served, a majority of them in Minnesota.

In connection with the festivities, a plaque designed by Phil Hexom, local artist and member of the congregation, which lists the names of the 51 ministers, will be unveiled Sept. 30 and placed in the church.

Cornerstone-laying ceremonies for a new parish house also will be held.

Pastor of the church is the Rev. R. A. Ofstedal. It has a baptized membership of 1,841. Decorah's population is about 5,000.

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Plan 'Cost of Living' Campaign For Church Schools

Minneapolis, Minn. — Twelve educational institutions of the Evangelical Lutheran Church will benefit from a "cost of living special" campaign to be undertaken in the Church's 2,600 congregations.

Dr. A. J. Bergsaker, Minneapolis, general secretary of the Church and campaign director, said special offerings will be received in most ELC churches Sept.30 and Oct. 7.

"Teachers and workers at our schools have not received salary advances commensurate with the increased cost of living," he said in explaining the need for appeal. "The purpose of this appeal is to provide the necessary funds so that they may be paid a living wage."

Dr. Bergsaker said that budgets of the institutions have been thrown off balance by decreased enrollments, the draft and military reserve programs and rising costs.

Goal of the drive is $420,000, an amount equal to 20 per cent of the ELC budget. This amount is to be sought in addition to annual budgets raised by congregations for benevolences.

Receiving funds from the appeal will be five senior colleges, two theological seminaries, two junior colleges, two high schools and one Bible institute.

Tokyo Lutheran Center Opened

Tokyo — The Tokyo Lutheran Center was opened at ceremonies presided over by Dr. Eugene R. Bertermann, St. Louis, Mo., director of the International Lutheran Hour.

Located near the center of the city, the Center will be the headquarters of the Lutheran Church-Missouri Synod which now has 32 mission workers in the country. It also will house a Bible institute, missionaries studying the Japanese language and a dormitory for Japanese students attending various Tokyo colleges.

Dedication of the new building was made by the Rev. William J. Danker, who three years ago became the first missionary of the Lutheran Church-Missouri Synod to work in Japan since the end of the war.

Dr. Bertermann came here to initiate Lutheran Hour programs in Japan and other parts of the orient.

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Wisconsin Synod Rejects 'Common Confession' Document

New Ulm, Minn. — The Lutheran Joint Synod of Wisconsin, in annual session here, rejected as "inadequate" the Common Confession approved last year by the Lutheran Church-Missouri Synod and the American Lutheran Church.

Adoption of the confession as a declaration of doctrinal agreement, the convention said, would "create a basically untruthful situation, since such action has been officially interpreted as settling past differences--which, in fact, it does not."

Member bodies of the Lutheran Synodical Conference, including the Wisconsin Synod, had been asked by the Missouri Synod, also a conference affiliate, to give their "approval and acceptance" to the statement of faith that had been agreed upon with the ALC.

Disapproval action similar to that of the Wisconsin Synod was taken in June by the Norwegian Synod of the American Evangelical Lutheran Church, which met in Mankato, Minn. The official position of both synods was foreshadowed last August when their delegates to the biennial convention of the Synodical Conference in Fort Wayne, Ind., expressed dissatisfaction with the Common Confession.

The Synodical Conference itself took no stand on the document, but referred it to the constituent Wisconsin, Norwegian and Slovak Synods. The Slovak Synod is expected to act shortly on the matter.

The Common Confession was approved by the Missouri Synod at its June, 1950, convention in Milwaukee, Wis., and by the American Lutheran Church at its biennial meeting in Columbus, O., last October. Committees of the two bodies worked for a decade in preparing the document, which was intended as a first step toward altar and pulpit fellowship between them.

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Slovak Lutherans Approve 'Common Confession'

Detroit — The Slovak Evangelical Lutheran Church gave its approval here to the Common Confession which has been adopted by the Lutheran Church-Missouri Synod and the American Lutheran Church.

Some 100 pastors and lay delegates at the Slovak Church's 34th biennial convention voted unanimously in favor of the document "as sufficient basis for further negotiation with other Lutheran bodies toward the attainment of true unity of doctrine and practice."

The Slovak Church was the last member body of the Lutheran Synodical Conference to take action on the doctrinal agreement worked out between the Conference's largest affiliate, the Missouri Synod, and the ALC, a non-member. The other two Conference bodies, the Norwegian and Wisconsin Synods, rejected the Common Confession at their recent conventions.

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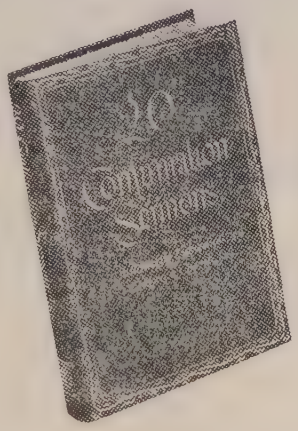

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Court Upholds Switch of Congregation

Oshkosh, Wis. — A circuit court here upheld the right of a congregation to withdraw from the Joint (Lutheran) Synod of Wisconsin and join the Lutheran Church-Missouri Synod.

Judge Helmuth Arps dismissed an action brought by a minority of Trinity Evangelical Lutheran Church, Menasha, Wis., who remained in the Wisconsin Synod.

The majority group changed its affiliation because of the Wisconsin Synod's position on "unionistic" relations.

Participation in the Boy Scout movement, military chaplaincies or intersynodical Lutheran men's clubs is declared to be "unionism" by the Wisconsin Synod, but not by the Missouri Synod.

Judge Arps said that it was not within his province to declare which synod was right on these issues.

He ruled out the minority's claim that the change to the Missouri Synod would divert the church property to an "antagonistic" use, declaring that the congregation "may freely deal with its property."

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Army Chaplain Awarded Silver Star

Washington, D. C. — The Silver Star for gallantry in action has been awarded to Chaplain (Captain) Frank E. Helsel in Korea, the Department of the Army announced here.

He is the sixth chaplain in the Korean War to win this decoration, the second highest which the nation confers. Like the Congressional Medal of Honor, the highest, it can be won only for heroism under fire.

Chaplain Helsel, a native of Hollidaysburg, Pa., is an ordained Lutheran minister. He attended Gettysburg College, and graduated from Lutheran Theological Seminary there in 1938. He also served in World War II as a chaplain. In civilian life he was pastor of churches in Jeannette, Pa., and Youngstown, Ohio.

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Bar Cities Practicing Discrimination as Headquarters Site

New York — Any city practicing racial discrimination will not be considered a suitable headquarters site for the National Council of Churches.

This was agreed upon here by a 25-member committee, headed by Dr. Harold E. Stassen, president of the University of Pennsylvania, set up by the National Council to select a headquarters location.

Dr. Stassen said the one point on which all members of the committee were agreed was "the issue of racial discrimination, including discrimination in hotels."

"It is sad to think," he said, "that our own nation's capital has to be ruled out as a possible headquarters site for this very reason."

The committee agreed also that in selecting a site they would not be swayed by "the availability of gifts or buildings or facilities," but will make their choice on the basis of service to the National Council's constituents.

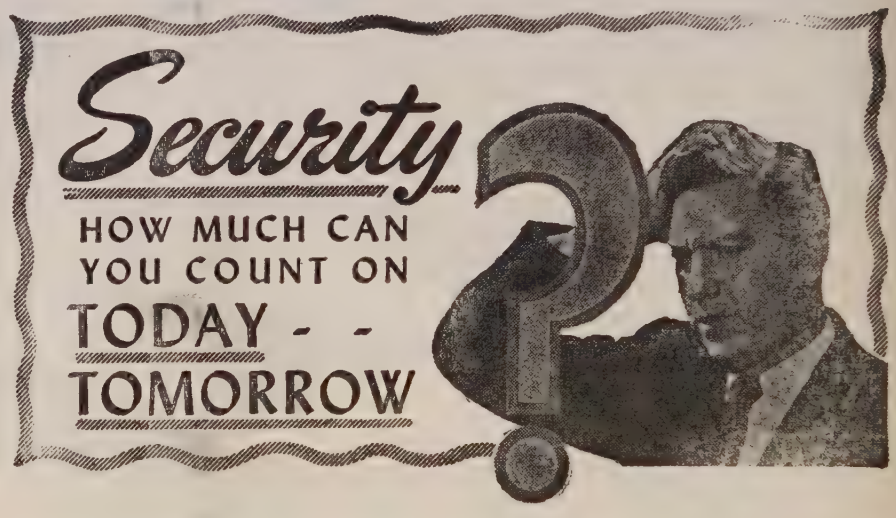
However, when members were asked to express their views regarding the best site for the headquarters they were sharply divided between the East and mid-West.

Spokesmen for a mid-West site stressed the need to locate the headquarters in an area close to the population center of the United States. They also emphasized the need for a mid-West location to keep pace with the westward march of the population.

Dr. Edwin T. Dahlberg, of St. Louis, an official of the American Baptist Convention, said: "The psychological value of locating in the West will greatly stimulate the entire cooperative movement of the Churches."

He reported that his denomination's executive committee had passed a resolution instructing its delegates to the National Council's general board to vote in favor of a mid-West site.

The only mid-West churchman to argue in favor of New York City as a headquarters site was Episcopal Bishop Henry W. Hobson, of Cincinnati. He



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said that the National Council's headquarters should be as close as possible to the headquarters of the denominations, the majority of which, he said, were in the East.

Mrs. Douglas Horton, a vice-president of the National Council and war-time director of the Waves, took issue with mid-West spokesmen who advocated by-passing New York on the ground that Protestants constituted a minority group there.

"Protestants, being the majority religious group in the country, should be strongly represented in a city where the two minority groups have their main strength," she said.

"Protestant strategy calls for strength where other faiths are strong, not as a means of stirring up competition but to make an adequate presentation of their views."

Earlier, the results of a questionnaire submitted to member denominations of the National Council were presented to the committee. They showed that two favored Chicago as a headquarters center, two Cleveland, seven Columbus, Ohio, six New York City, one a mid-West location and three expressed no preference. Of the 29 Churches canvassed 21 answered the questionnaire.

Dr. Stassen stressed, however, that none of the denominations had polled their membership on the issue.

"The views expressed in the questionnaire," he said, "are those of the denominations' top leaders."

The committee reached agreement on five criteria as the basis for selection of a headquarters site:

(1) Transportation facilities and comunications between denominational headquarters, their boards and agencies and the National Council;

(2) Accessibility of mass communication media;

(3) Hotel accommodations and their cost;

(4) Freedom from racial prejudice in the community;

(5) Availability of an adequate supply of educated and skilled office workers.

The committee plans to hold hearings in January to give various cities a chance to present their claims for the headquarters site. The cities will be notified of the criteria on which the official decision will be made. At present 11 cities have made formal bids for the headquarters site.

Two sub-committees were appointed, one to study the National Council organization with regard to the feasibility of decentralization, and the other to consult with labor, business and agricultural groups to gather data on economy and population trends.

The next meeting of the committee will be held November 29, in Atlanta, Ga., following a session of the National Council's General Board.

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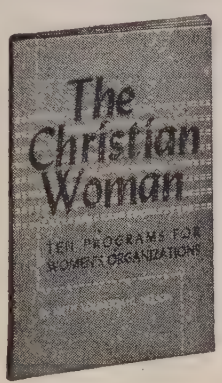
Urge Continuance of Lutheran 'Mission Builders' Project

East Lansing, Mich. — Continuance of the American Lutheran Church's "mission builders" project under which young high school graduates have been recruited for a year's work constructing home mission churches was urged here by the denomination's youth organization, the International Luther League.

Dr. Marcus Rieke, ALC youth director, said that because of the uncertainty over universal military training, church officials have not taken on a new team of "builders" to replace the one now completing its year's work, but that there have been many volunteers for a new team. The plan has been in operation for two years.

The current group of workers has built chapels for Lutheran mission congregations in Grand Junction, Colo., El Cerrito, Cal., and Coquille, Ore., and at present is finishing an assignment in Wayne, Mich.

Program Helps



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Mrs. Ruth Youngdahl Nelson has devoted approximately ten pages to each of the ten programs contained in this volume. The Programs contain suggested opening hymn, Scripture passages, material for individual participation and closing worship. The Programs deal with The Christian Woman, Her Prayers, Her Bible, Her Church, Her Reading, Her Home, Her Recreation, Her Community, and the World, Her Thanksgiving, Her Christmas. Paper cover, 85 cents each.

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A children's Christmas service by Elvira T. Johnson simply planned and easily directed. Its purpose is to bring Jesus to the heart of every listener. With about forty separate parts, this program is easily adaptable to any number of children from a small to a large Sunday School. A narrator supplies the link which brings together the old and the new. Full color cover. 10 cents each; $1.00 dozen.

Augustana Book Concern

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In another action at its tenth convention, the ALC youth group voted to launch a two-year recruiting campaign to interest young people of the denomination in becoming pastors, parish workers, and other full-time church workers. Immediate steps will be taken at church headquarters in Columbus, O., to implement the decision.

With nearly 4,000 registrants, the convention was described as the largest ever held by the League. Seven thousand attended a Sunday convention service, at which Holy Communion was administered to 4,000.

—o—

Urges Bold Stand

on Race Relations

Iowa City, Iowa — Delegates to the biennial convention of the Luther League of America here were urged by one of their leaders to become "Christian radicals" by taking a bold stand in defense of equal rights for members of all races.

In delivering the keynote address of the meeting, the Rev. F. Leslie Conrad, Jr., of Philadelphia, the organization's new executive secretary, also called on the more than 1,400 young people to "show their elders the way" to better race relations.

Delegates, whose average age was 16, were advised to "shock your parents and friends by demonstrating that racial intolerance is a thing of the past--that there is only one race and everyone belongs to it."

"The churches and schools of America haven't gotten to first base in the matter of race tolerance," Mr. Conrad told participants in what was described by convention officials as the largest national youth meeting in the history of the United Lutheran Church in America.

Another speaker, Vaughn Shoemaker, cartoonist for the Chicago Daily News, told the delegates: "For some church-goers, Christianity is like a vaccination that didn't take. These people can fool their families, their friends and themselves, but they can never fool God."

The ULCA youth group adopted a budget of $220,650 for the next four years, the highest annual financial goal in its 56-year history. Largest new item in the budget will be for a summer youth caravan program under which League members will travel throughout the country promoting membership in the organization.

By the caravan program and other methods to be used in a nation-wide membership drive, the League will seek to increase its enrollment from 30,000 to 80,000.

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Delegates here witnessed the first deaconess consecration service ever held at a Luther League convention. Eight young women trained in the ULCA motherhouses at Philadelphia and Baltimore, Md., took the vows of the Lutheran diaconate during the service.

Ray Cline of Mt. Pleasant, N.C., was elected president of the youth group for the next two years.

—o—

So. African Lutherans Denounce 'Enslavement' of Natives

Bloemfontein, So. Africa — Misrepresentation of the Scriptures by a section of the white population, "who seek to use the word God as a cloak to maintain the enslavement of the native people," was viewed with "alarm and consternation" in a resolution adopted by the 11th annual synod of the Lutheran Bapedi Church of South Africa.

Delegates from all over the country attended the meeting, held in the Bloemfontein native village.

The resolution stated:

"The synod desires to place on record its emphatic rejection of the views expressed in a memorandum adopted by the council of the Dutch Reformed

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Church on the franchise rights of the native people in the Union.

"The memorandum is just one more of those flagrant violations of human rights in the name of Christendom by people who claim to be the guardians of the Christian religion.

"The association of the Dutch Reformed Church with the policy of apartheid (segregation), which is based on racial categories of superiors and inferiors, a policy which has no respect for genius unless it is covered in a white skin, is a total repudiation of the meek and lowly sacrifice made by Jesus for humanity."

—o—

Senate Passes Postal Bill Exempting Church Papers

Washington, D.C. — The Senate approved a bill raising postal rates on newspapers 30 per cent and on magazines 60 per cent but exempting religious publications from both increases.

The bill also exempts religious organizations from an impending 50 per cent increase in third-class rates for bulk mailings.

An amendment by Senator Russell Long (D.-La.) to exempt churches and religious organizations from the proposed increase in postcard rates to two cents was defeated, however, by a vote of 56 to 10.

Another concession made by the Senate bill will permit the mailing of Sunday school papers and religious instruction material published by private profit-making groups at present second- class rates. If advertising matter is carried in such privately-published material, however, the full rate must be paid on that portion which is advertising.

—o—

House Exempts Church Papers From Postal Increase

Washinton, D.C. — The House passed a bill increasing second-class mailing rates by 30 per cent but exempting all religious publications from the increase.

Included in the exemption are Sunday school papers and religious instructional material that are published privately for profit.

Since the Senate earlier voted to exempt both non-profit and private religious publications from the second-class rate increase, it appears certain that church publications will face no rise in their mail rates.

However, the House did not grant religious groups any exemption from the proposed increase of third-class (bulk mail) rates, as did the Senate, leaving this issue for a joint House-Senate conference committee to determine.

The House also turned down, as did the Senate, a proposal to exempt religious and non-profit organizations from the proposed increase in postcard rates to two cents. That ended any hope that churches would be able to use one-cent postcards for local mailings.

—o—

Lutherans Ask Church High Schools

St. Paul, Minn. — The Minnesota District of the Lutheran Church-Missouri Synod voted here to ask its congregation in St. Paul and Minneapolis to establish denominational high schools.

It was pointed out at the district's annual convention that although the Missouri Synod has some ten high schools scattered throughout the country there are none in the Twin Cities area.

The delegates also authorized the appointment of a fourth institutional missionary for the Twin Cities and the sending of a "visiting representative" to an all-Lutheran charities council being established here.

Approval was given for construction to start immediately on a $400,000 Lutheran Memorial Center at Concordia

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College here. Dedicated to men who lost their lives in World War II, the center will include a gymnasium and other recreational facilities. A fund drive has netted $352,000 to date for the project.

—o—

Lutheran Students Aid Mission Projects

Interlochen, Mich. — Lutheran Students of this country have contributed more than $126,000 in the past five years for mission projects at home and abroad, it was disclosed at the annual meeting of the Council of the Lutheran Student Association of America here.

The Council sessions immediately preceded the Association's 14th annual Ashram, which brought together 700 Lutheran students from all parts of the United States and 20 foreign countries.

A budget of $29,630 for next year was adopted by the Council, whose leaders said it called for the largest benevolence program of any denominational student Christian organization in the nation.

Mission projects to which the organization will contribute under its Lutheran Student Action program include aid for Christian students in East Germany; development of youth work in the younger Churches of the Far East; an international study-service activity in California; work among foreign students in the same state; and scholarships for students from India, South America and other countries.

The Association also will continue support of the World's Student Christian Federation, with headquarters in Geneva, and will enable qualified students to attend a youth convention to be held in connection with the Lutheran World Federation assembly in Hannover, Germany, next summer.

Herluf M. Jensen, a student at Grandview Seminary, Des Moines, Ia., was elected president of the organization, succeeding Kent S. Knutson of Eagle Grove, Ia., who graduated this spring from Luther Seminary, St. Paul, Minn. Mr. Jensen is the son of the Rev. Alfred Jensen, president of the Danish Evangelical Lutheran Church.

—o—

Missouri Synod Dedicates New Office Building

St. Louis — The Lutheran Church-Missouri Synod dedicated its new office building here. Some 2,000 people helped form a 200-car motorcade between Old Trinity church, where the dedication service was held, and the office building on Broadway in the downtown section.

The new building gathers all the offices of the denomination under one roof for the first time. They had been scattered, with the majority taking up space at the Concordia Publishing House here.

Dr. Louis J. Sieck, president of Concordia Seminary, delivered the dedication address and called the building "a tool for workers of the Kingdom of God, making them more useful and efficient in their service to our Lord and Savior, Jesus Christ."

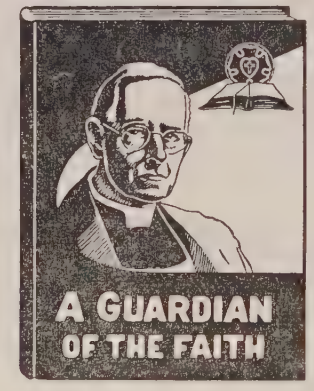
The six-story building was purchased for $125,000 in 1947 and was renovated at the cost of another $400,000. Walter H. Schlueter, for 27 years a director of the Synod and treasurer for 15, turned over the keys to the building to Dr. John W. Behnken, president of the Synod. In turn, Dr. Behnken presented Mr. Schlueter with a plaque in recognition of his long service.

—o—

Protestants Form Christian Action Group

Washington, D.C. — A new Protestant social action group to be known as Christian Action was formed at a meeting here attended by more than 200 delegates from 20 denominations. The

Biography of N. C. Carlsen



A Guardian of the Faith

A memorial to the late Dr. N. C. Carlsen, president of the United Evangelical Lutheran Church, 1925-1950. This biography is published by the Synod in which he served.

"He was one of the first to plead for the setting of higher sights for Lutheran World Action, and he labored tirelessly in helping his own body to set the pace in this great cause. He favored and worked for Lutheran unity; he wholeheartedly supported the reorganization of the Lutheran world Convention into a more potent Lutheran World Federation. He was among those who clearly saw the obvious relationship which must be maintained and strengthened between all who hold the Lord Jesus Christ as God and Savior, and therefore committed himself and his leadership in favor of the World Council of Churches. Thus he blessed not only his own church body but also the whole Christian Church throughout the world."

Paul C. Empie, Ex. Director, National Lutheran Council.

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organizers were mostly theologians and seminary students, although some laymen, including several labor leaders, were present.

Theme of the conference, held on the campus of the School of Religion of Howard University, was "Strategy for Social Action."

The group will attempt to furnish Protestantism with a "solidly oriented middle ground" to help offset the influence of both leftists and rightists in the Church and society.

A statement of purpose adopted by the delegates said:

"We are a group of Christians and church members who have met in Washington seeking to discern the judgment of God upon ourselves and seeking to find a way to fulfill our common responsibilities under God."

Emphasizing the group's concern with social evils of all types, the statement said:

"Chief among the evils confronting the Church are wide economic inequalities, racialism, tension and conflict in a divided world, and growing insecurity, disillusionment, and fear which have placed millions under the jeopardy of totalitarian enslavement.

"We recognize that our failures and shortcomings have contributed to this disorder, and that the menace of international Communism reveals in a special way the failure of the Church to be true to its Lord."

The delegates stressed that the new organization must not merely oppose the present evils of society, but must affirm a positive political, social and economic program.

—o—

Lutheran Group Objects to Nuns in School

Durand, Wis. — A resolution objecting to garbed Catholic nuns teaching in the Lima, Wis., consolidated school was adopted by some 700 delegates attending the annual convention of the Wisconsin District Brotherhood of the American Lutheran Church at Clintonville.

The resolution charged that the Roman Catholic Church "is making a determined attempt to dominate the public schools" and pledged the Brotherhood's efforts "to stop this unlawful procedure."

The group's executive board has appointed a committee of attorneys to study the case and recommend appropriate legal action.

Attention has been focused on the Lima school since May when three Protestants of the nearby Averill school district filed a suit in Pepin County circuit court. They sought to nullify a merger of their public school with the Lima school which was a parochial institution before a consolidation took place last year.

In July, Circuit Court Judge Kenneth S. White ruled here that the merger was legally constituted.

—o—

Methodists Publishing New Bible Commentary

Nashville, Tenn. — A million dollar publication venture designed "to make the Bible more useful in Christian living today" was announced here by Abingdon-Cokesbury Press, a division of the Methodist Publishing House.

The first book of a 12-volume commentary known as "The Interpreter's Bible" will be ready for the public on Oct. 8. The series will feature the work of 146 editors and contributors, outstanding Bible scholars and preachers from many major evangelical denominations and from various countries.

Seven years have been spent in preparing the commentary, and the last volume is expected to be ready in 1957. Intended to enlighten Christian preaching and teaching with the fruits of recent Biblical research, the work has been complied by an editorial

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board headed by Dr. George A. Buttrick, pastor of Madison Avenue Presbyterian church, New York.

Commentary pages are characterized by a format which consists of the King James and Revised Standard Versions of the Bible in Parallel columns, followed by the exegesis (text clarification) and exposition of the Scriptural passage. The total number of words in the commentary has been estimated at 8,000,000.

—o—

Postmaster to Lodge Charges Against Quebec Priest

St. Jerome, Que. — Postmaster General Edouard Rinfret said here that criminal charges will be lodged against a Roman Catholic priest in St. Germaine Boule, Que., who is said to have burned mail addressed to townspeople by a Regular Baptist pastor.

"I regret to make charges against a person wearing a cassock." the federal cabinet minister told an audience of several hundred members of the St. Jerome Chamber of Commerce, "but the inviolability of Canada's mails must be maintained."

Mr. Rinfret, A Catholic, said "the Post Office has no alternative but to prosecute" the Rev. Alfred Roy, priest of the St. Germaine Boule parish, who a postal inspector reported had ordered the local postmaster, Wilfred Begin, to turn the Baptists' mail over to him.

He suggested the serious consequences that would result if a non-Catholic clergyman gave instructions similar to those attributed to Father Roy or of Canada's 11,000 postmasters intercepted mail addressed to bishops or priests.

The postmaster general was outlining the activities of the Post Office Department when he suddenly announced that, if his audience permitted, he would make a brief digression to discuss the St. Germaine Boule case. He said the details are being worked out at Ottawa.

The decision to prosecute the priest grew out of a complaint by the Rev. Leslie G. Barnhart, pastor of the Regular Baptist church at LaSarre, Que., that mimeographed sermons he addressed to St. Germaine Boule residents were not delivered. The hamlet is 43 miles from the city of Rouyn in northwestern Quebec.

Postmaster Begin was dismissed from his position after he admitted turning the mail over to Father Roy, who was quoted as saying that he burned the material because he felt it was dangerous to the people of the community.

Government Issues New Church Building Directive

Washington, D.C. — The National Production Authority has announced the criteria by which applications from churches and other religious organizations desiring to undertake building projects will be judged.

A new construction control order now in effect requires specific approval of the NPA for any building which will need more than two tons of steel or 200 pounds of copper or aluminum.

A 60-day ban on all building starts is presently in effect under this order, but is scheduled to be lifted October 1. When it is, the NPA said here, applications from religious groups will be rigidly screened.

—o—

Life of Christ Film Series Started

Hollywood — Filming was begun here of a $500,000 motion picture serial that will be the first screen life of Christ in episodic form, according to Cathedral Films, the producer.

It will also be Cathedral's first production designed for television as well as for church and Sunday school use. To be shot entirely in color, the serial, comprising 12 stories, will take more than three years to complete.

The serial will begin with a story called Holy Night, presenting the background and events leading up to Christ's birth, as interpreted in a screenplay by Arthur Horman.

Next in shooting sequence will be the final story, I Beheld His Glory, telling of the crucifixion and resurrection of Christ from the standpoint of a Roman centurion. The screenplay is based on a book of the same name by the Rev. John Evans, religion editor of the Chicago Tribune.

The Rev. James Friedrich, president of Cathedral Films, said the new life of Christ is being filmed primarily for television with the aim of exercising a religious influence in American home life.

—o—

Missouri Synod Board Holds Hearing on Location of new Senior College

Chicago, Ill. — September 17, 1951— Preliminary hearings on the location of a new $3,000,000 Senior College for ministerial training were held here last week by the Board For Higher Education of The Lutheran Church-Missouri Synod.

Proponents of eight different sites as the location for the college presented their views to the Board in sessions at the Stevens Hotel. Dr. John W. Behnken, president of the Synod and the members of the church's Board of Directors Committee on Higher Education participated in the hearings.

The Senior College program, planned as an expansion in the training of Lutheran ministers was adopted by the synod at its regular triennial convention in June, 1950, at Milwaukee, Wisconsin. Delegates at the convention represented 1,800,000 members of the Church body in the United States and Canada.

Funds for the new college are to be provided from a Ten Million Dollar Offering which the Missouri Synod has voted to gather in the spring of 1952.

—o—

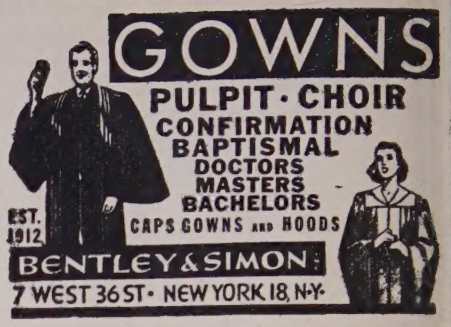
Church Honors Gov. Youngdahl

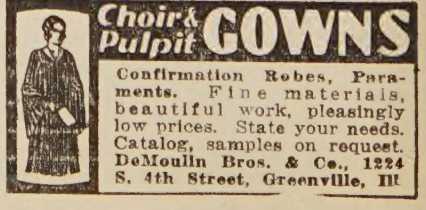
Minneapolis, Minn. — The church where Governor Luther W. Youngdahl of Minnesota has been a life member honored him at a farewell service here. More than 500 members of Messiah Lutheran church turned out for the event.

Governor Youngdahl left Sept. 27 to become a federal district judge at Washington, D.C.

Dr. Leonard Kendall, Messiah pastor, recalled that the governor had served as president of the church's Luther League, member of the choir, president of the board of trustees and had on numerous occasions represented the congregation and his synod (Augustana Lutheran Church) on national boards and committees.

The governor's parents were charter members of Messiah church and his wife has been a member since their marriage.

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In the main address of the service, r. Emil Swenson, president of the Augustana Church's Minnesota Conference, said that "Christian principles ave always been evident in Governor oungdahl's life.

"A pastor is expected to fight corption but public officials are not exected to take such a strong stand and ill often soft-pedal or compromise," e said.

"This, Governor Youngdahl has never one. He has been loyal to his church d has appreciated the loyalties of oths to their church regardless of creed denomination."

Men of the church presented a Bible the governor and women of the urch gave Mrs. Youngdahl a silver inestone pin with matching earrings.

—o—

ardinal Stritch Restricts ingo Games

Chicago — Samuel Cardinal Stritch, rchbishop of Chicago has ordered Roan Catholic churches here to halt the laying of bingo games unless their fiancial needs make it urgent to raise oney this way.

In the same order, Cardinal Stritch, anned all other forms of gambling at arish carnivals and benefit parties. he cardinal made his stand gainst ambling known in a special private ommunication to all pastors in the rchdiocese.

According to the Chancery Office ere, about 40 parish churches now run ingo games as a regular practice. The hancery Office would not indicate ow many would be affected by the ardinal's order.

—o—

earbook Reports New High a Church Membership

New York — A new total membership of 87,548,021 in all religious bodies f this country is reported in the 1951 earbook of American Churches, which ill be published here Sept. 21 under ne auspices of the National Council of hurches.

Figures compiled by official statistians of Protestant, Roman Catholic, ewish and other religious groups, according to the Yearbook, show that 285, 34 congregations, parishes and similar ocal units now embrace 58.09 per cent f the nation's population.

These religious groups are reported o have a total of 281,251 ordained men nd women clergy, of whom 166,891 are ctively engaged in religious work.

The Yearbook's membership total is about 1,800,000 higher than that reported on July 25 by the Christian Herald. A National Council spokesman explained that the Yearbook's statistics "are later and include more religious bodies."

A total of 256 religious groups are embraced in the Yearbook's compilation --three more than in the survey conducted by the Christian Herald.

The most unique feature of the 1951 Yearbook is its compilation of clergy statistics, which it says is the first made in about 20 years. It reveals that 3,763 of the 281,251 ordained clergy are women, of whom 2,437 are active in church work. Many clergymen of both sexes are inactive due to retirement or change of occupation, it was pointed out.

Total enrollment, including officers and teachers, in 246,240 American Sunday and Sabbath schools is given as 29,775,357, an increase of more than 800,000 over the previous year's figure.

A section on finances shows that 125 denominations contributed a total of $1,138,737,506 for all purposes last year. Of this, $56,567,292 was for foreign missions, and $58,724,358 for home missions. The church property of these denominations was valued at $5,234, 979,598.

The Yearbook also lists executives of the various denominations and of inter-denominational organizations--world, national, state and local--theological seminaries, colleges, service agencies, and religious periodicals. A listing of 1,700 councils of church women is included for the first time.

—o—

Bishop Tomlinson Begins Tour

Philadelphia — Bishop Homer A. Tomlinson, general overseer of the Church of God, began a nation-wide tour here as a candidate for President of the United States.

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The bishop said he had preceded his campaign with a 21-day fast "for holiness in the tradition of the Prophet Daniel." He broke the fast just before driving to Philadelphia from his church and campaign headquarters at Queens Village, N.Y.

Bishop Tomlinson chose Philadelphia to launch his campaign, hoping to meet with the Rev. Dr. Daniel A. Poling, Republican candidate for mayor of Philadelphia. The two did not meet personally, but at Poling headquarters, Bishop Tomlinson told newsmen:

"I hope clergymen throughout the land will follow Dr. Poling's courageous example and seek to serve their country and community as well as their church. For two centuries we have prayed, 'Thy Kingdom Come; Thy Will Be Done.' When men of God act as Dr. Poling has we may be on the threshold of this day."

Bishop Tomlinson proclaims his "Platform of Righteousness" candidacy by a large sign atop his car. It reads: "Choose a man of God for President of the U.S. in 1952. Homer A. Tomlinson, general overseer, The Church of God.. 'Thy Kingdom Come. Thy Will Be Done On Earth.' "

——o——

Gerstenmaier Resigns as Hilfswerk Head

Munich, Germany — Dr. Eugen Gerstenmaier has resigned as head of Hilfswerk, welfare agency of the Evangelical Church in Germany (EKID).

His resignation was announced by Bishop Otto Dibelius of Berlin during a meeting of the EKID Council at Tutzing, near here.

Dr. Gerstenmaier, who is 45, was chiefly responsible for organizing the Hilfswerk in 1945, and had served since that time as its chief executive officer. One of postwar Germany's most prominent church leaders, he also is an outstanding member of the Christian Democratic Union faction in the West German Parliament.

Under the new Hilfswerk constitution, which will come into effect on October 1, there will no longer be a head of the entire agency. The charter provides for a larger decentralization of authority, and gives individual member bodies of the EKID a greater responsibility in welfare work.

——o——

Detroit Street Renamed for Church

Detroit—The city of Detroit has paid tribute to St. Anne's Roman Catholic church here by naming one of its streets in honor of the historic house of worship. From now on Nineteenth Street which the church has adjoined since 1886 will bear the name of Ste. Anne Street.

City Councilman John Kronk, himself a communicant of Ste. Anne's 35 years, affixed the new street sign in the presence of city and church officials, tmong them the Rev. Charles Kelly, pastor of Ste. Anne's.

A special "christening" ceremony, part of Detroit's 250th anniversary celebration, was held at Ste. Anne's School in connection with the event. Some 400 pupils of the school and a majority of the city's public dignitaries packed the auditorium for the occasion.

They heard Councilman Kronck trace the history of the church since its first structure within the long stockade that was Detroit's beginning. They also heard Mayor Alfred E. Cobo praise Ste. Anne's role in the city's development.

For many years the church's parishioners were French in origin and until recently Ste. Anne's retained a predominantly French influence. Today, however, a considertble number of its parishioners are of Mexican origin.

——o——

Drys Push Views at Fair

Enid,Okla.—Fair-goers in Garfield County had a chance to view firsthand what the United Drys of Oklahoma hope to accomplish in their battle to keep the state dry.

The churchmen set up a booth at the county fair in which motion pictures on the relationship between alcoholic beverages and safety were shown and literature was distributed.

The Women's Christian Temperance Union joined the men in this effort by maintaining a literature table for visitors.

The Rev. L.S. Oliver, Nazarene Pastor and county chairman, said: "We won't let the people forget our campaign."

——o——

Clergymen Fight Suspension of Gambling Ban

Springfield, O.—Clark County pastors have condemned the City Commission's recent suspension of enforcement of the municipal gambling ban for so-called charitable lotteries.

At a special meeting here, the County Ministerial Association adopted a resolution charging that the Commission "has violated its moral responsibility to the majority of the electorate of Springfield by granting special gambling promotional privileges to certain charitable organizations."

Urging reconsideration of the Commission's action, the clergymen served notice of their determination "to promote, by every means possible, respect and enforcement for legislation prohibiting all gambling in the city of Springfield."

The city government's decision on July 2 to allow games of chance run by "bona fide, recognized and established charitable, benevolent and other similar non-profit organizations" was a reversal of its earlier policy. Shortly after the Kefauver committee completed its crime hearings in New York, the Commission had announced strict enforcement of all anti-gambling laws.

The Ministerial Association's protest over the new policy was drafted by its civic affairs committee, headed by the Rev. Walter Vastbinder, pastor of the East Side Church of the Nazarene.

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Church Group Seeks Louisiana Dry-up

Baton Rouge, La.—Petitions which seek to "dry up" 13 voting areas of North Louisiana with a population of 150,000 are being distributed by the Louisiana Moral and Civic foundation.

Dr. W. Earl Hotalen, director of the church-sponsored civic group, said the campaign aims at an election on proposals to abolish the sale of alcoholic beverages for consumption on the premises, by package, and beer of more than 3.2 alcoholic content.

The minister said that more than 1,000 persons began distribution of the petitions in Shreveport, which includes the Barksdale Field Air Force base. He said that virtually all Protestant churches in the area are supporting the movement for the election.

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Vatican Radio Criticizes King of Egypt

London—A sharp comment on the "extravagant" honeymoon in Europe of Egypt's King Farouk was made in a Vatican Radio broadcast.

The broadcast said that "in the present serious times, scandalous things such as the recent honeymoon of the Egyptian King Farouk, unfortunately still happen."

It referred to the enormous expenses of the king's honeymoon "while at the same time millions of his subjects suffer hunger."

According to the station, King Farouk spent $22,400 on hotel accommodations for two months in Taormina, Capri, Venice, and San Remo. In Cannes it said, he gambled away $304,000 in two nights, and in San Remo he spent $34,400 on a fur coat for his wife.